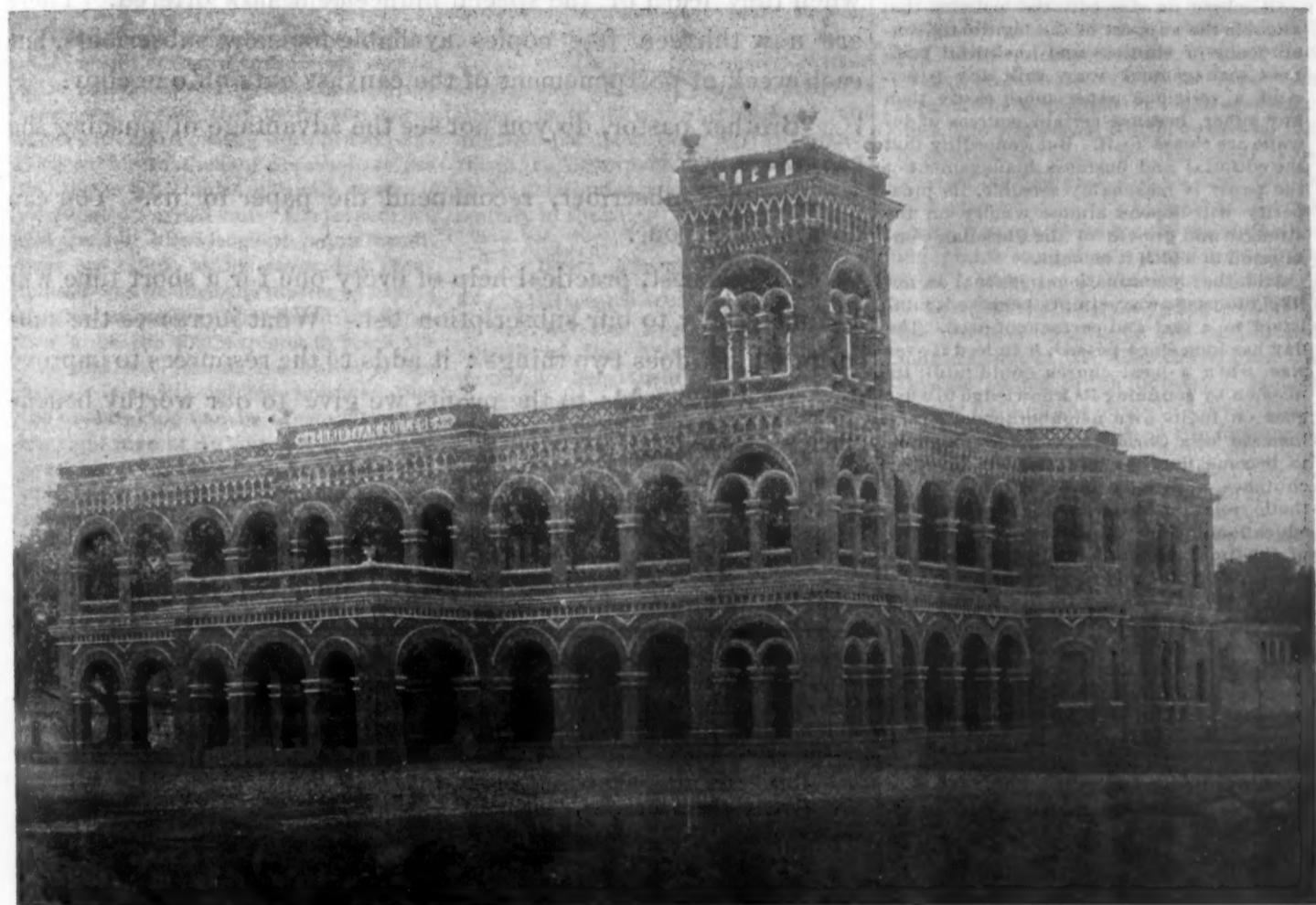


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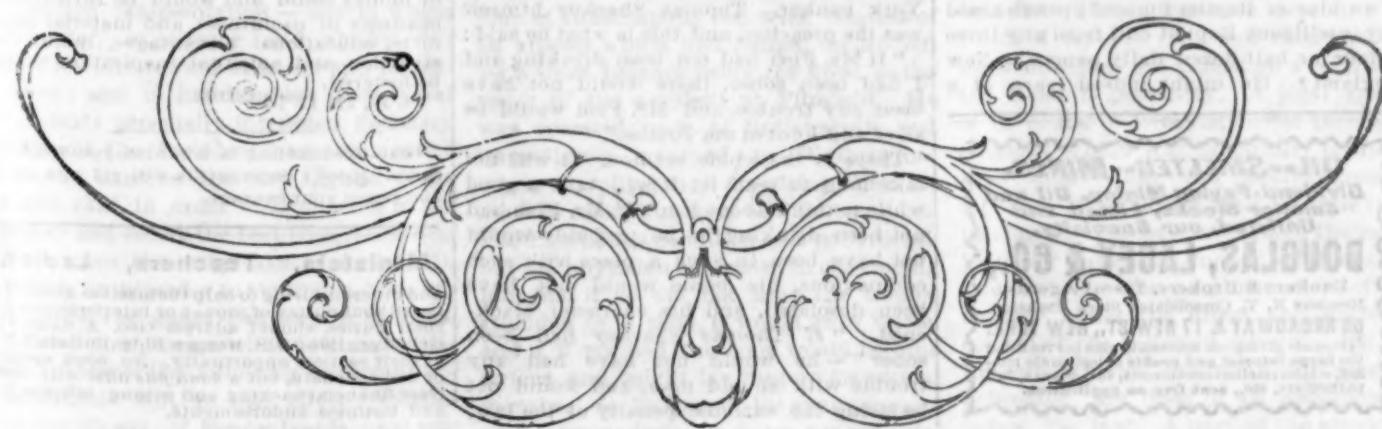


Zion's Herald

WEDNESDAY, OCTOBER 1, 1902



REID CHRISTIAN COLLEGE, LUCKNOW, INDIA



Denominational Journalism

[From the *Watchman*.]

THE consolidations of several denominational journals have elicited many dark forecasts in the daily press as to the future of religious journalism. That occasional and strenuous champion of Biblical religion, the *New York Sun*, has been especially prominent in pointing out that the days of specifically religious journals closed with the nineteenth century.

To our way of thinking the future of denominational journalism does not depend upon changes of fashion in periodical literature, nor upon the caprices of advertisers, but upon the vitality of the denominations whose interests these journals represent. When men and women cease to wear boots and shoes, that excellent trade journal, the *Boot and Shoe Reporter*, will no longer be published; meanwhile the prosperity of the *Boot and Shoe Reporter* will depend very largely upon the wholesome condition of the boot and shoe trade. The analogy between the trade journal and the denominational paper is almost perfect. The denominational paper is a technical journal devoted primarily to religious interests as represented in the denominational life.

Of course unwise editorial policies that alienate the support of the legitimate constituency or shiftless and unskillful business management may ruin any paper. And a religious paper more easily than any other, because certain sources of income are closed to it. But conceding that the editorial and business management of the paper is reasonably sensible, its prosperity will depend almost wholly on the strength and growth of the Christian communion to which it belongs.

And the denominational journal is not likely to pass away, simply because it ministers to a real and permanent need. The day has long since passed, if indeed it ever was, when a local church could fulfill its mission by confining its knowledge to what goes on in its own neighborhood. Every member of a Christian congregation needs to become familiar with the life of other churches, and to be brought into sympathetic relationship with the evangelistic, educational and missionary movements of the time. He needs to have denominational principles and the significant events of the day interpreted in the light of the best Christian thought of the time. That is the mission of the denominational paper. If the denomination is not large enough and vigorous enough to utilize such a tremendous agency for its own upbuilding by sustaining such a journal, then the days of that denomination are surely numbered.

Some people, perhaps, think that the religious, and even the denominational, news can be culled from the daily papers. To say nothing of the fact that a great part of the Baptist news that is published in New England is copied from the *Watchman*, and the same thing is true of Methodist news and ZION'S HERALD, and Congregational news and the *Congregationalist*, what sort of an idea of Baptist life and growth could any intelligent Baptist cull from any three or four or half-dozen daily papers in New England? He might indeed learn of a

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One pastor, since the issue of our personal letter, with a membership of only twenty-six, has sent us four new subscribers. He is an example of what a little work **now** can accomplish.

Those who have read ZION'S HERALD appreciate its value, and to them there is great attraction in the

Special Offer

The paper will be sent free the rest of this year to all new subscribers for the year 1903. The name should be sent at once, but the money can be paid to the pastor any time before the next Conference session.

Even those who have not read our paper will think twice when they learn of the special inducement now offered. There are now thirteen free copies available for new subscribers, but each week of postponement of the canvass cuts off one copy.

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The earnest, practical help of every one for a short time will add materially to our subscription list. What increases the subscription list does two things: it adds to the resources to improve the paper, and adds to the profits we give to our worthy beneficiaries — the aged preachers.

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GEO. E. WHITAKER, Publisher,

36 Bromfield St., Boston, Mass.

resignation here and a call there, of an ordination here and a church quarrel there, but he would utterly fail to gather a coherent, intelligent conception of the life of our churches.

A Great Temperance Sermon

[From the *Universalist Leader*.]

IT was not preached by a minister, nor even from a pulpit. It did not come from a Christian church, but from the prison where Thomas Sharkey was confined for the murder of Mr. Fish, the New York banker. Thomas Sharkey himself was the preacher, and this is what he said: "If Mr. Fish had not been drinking and I had been sober, there would not have been any trouble, and Mr. Fish would be alive and I out of the Tombs."

There is the whole sermon. It will not take long to read it; it will take a good while to think about it. "If Mr. Fish had not been drinking" — he probably would not have been in such a place with such companions, his home would not have been desolated, and his character blackened. "If Thomas Sharkey had been sober" — he would not have had any trouble with an old man, and would not be facing the extreme penalty of the law,

and, possibly, feeling the torture of repentance.

If it were not for drink, ninety per cent. of the crime which brings its suffering and expense upon the country would be done away. If it were not for drink, thousands of wretched hovels would be happy homes, multitudes of miserable people would be in comfort, myriads of hopeless children would be full of the promise of joy. If it were not for drink, much of the political corruption would be impossible, and most of the disturbances of peace would be removed. If it were not for drink, vast sums of money could and would be turned into channels of usefulness, and material comforts, educational advantages, moral instruction and spiritual inspiration would be fostered.

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and others desiring to help themselves financially, without outlay of money or interference with their duties, should address Geo. A. Sanborn, Gen. Mgr., 1104-6 D. S. Morgan Bldg., Buffalo, N.Y., at their earliest opportunity. No book agency or endless chain, but a *bona fide* offer with first-class financial backing and strong ministerial and business endorsements.

Zion's Herald

Volume LXXX

Boston, Wednesday, October 1, 1902

Number 40

Zion's Herald

CHARLES PARKHURST, Editor
GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage
36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Peary Gives Up the Pole

EVER since the announcement of the return of Commander Peary several of the prominent metropolitan newspapers have been urging that he be sent north again with a sufficiently equipped expedition, as his method of approach to the Pole seems to promise ultimate success if persistently carried out. His experience and general knowledge of Arctic conditions are much in his favor, but Peary himself has decided the matter by saying that he has entirely abandoned his ambition to be the first explorer to reach the Pole, and will resume his duties in the navy. It is his opinion, however, that the undertaking can be accomplished by the right man at an expense of \$200,000. Speaking of his last effort, he says: "Possibly had I covered the 350 miles between where I turned back and the Pole, I might have added nothing to our information as to extreme polar conditions. We can very well conjecture conditions surrounding the Pole. I am confident it is in the ocean; that is, that no land is there."

Diplomatic Promotions

THIS heading may be interpreted in two distinct ways, both of which are equally true and equally pertinent. At first glance it conveys the meaning that promotions have been made in the diplomatic service; read in another sense, it declares that certain promotions were made diplomatically. This is the precise truth, for the State Department is engaged in working out a higher and better system of foreign representation — one in which character, experience and ability will have its sure reward in honor and permanency; and in handling the professional diplomats personally interested, Secretary Hay and the President have been called upon to exercise the very highest diplomatic skill, in order to keep peace in the family and secure the best possible service. Ever since the resignation of Andrew D. White, ambassador to Germany, was announced, the game has been in progress. Official announcement is now made that in November the following important appointments will go into effect: Charlemagne Tower, of Pennsylvania, now am-

bassador extraordinary and plenipotentiary to Russia, to be ambassador extraordinary and plenipotentiary to Germany; Robert S. McCormick, of Illinois, now ambassador extraordinary and plenipotentiary to Austria-Hungary, to be ambassador extraordinary and plenipotentiary to Russia; Bellamy Storer, of Ohio, now envoy extraordinary and minister plenipotentiary to Spain, to be ambassador extraordinary and plenipotentiary to Austria-Hungary; Arthur S. Hardy, of New Hampshire, now envoy extraordinary and minister plenipotentiary to Switzerland, to be envoy extraordinary and minister plenipotentiary to Spain; Charles P. Bryan, of Illinois, now envoy extraordinary and minister plenipotentiary to Brazil, to be envoy extraordinary and minister plenipotentiary to Switzerland; David E. Thompson, of Nebraska, to be envoy extraordinary and minister plenipotentiary to Brazil.

Boers Appeal for Help

"OUR people are completely ruined," say the Boer leaders, in their appeal to the "civilized world" for money to help them rebuild their shattered fortunes. They are severely criticised in England for asking for aid, as it was supposed that the \$15,000,000 granted them under the peace terms would be sufficient. But it seems that they will need a much larger sum. Failing to obtain more from the British Government, they have submitted their cause to the generosity of the world. Henry Phipps, an American, and a close ally of Mr. Carnegie, has responded by sending General Botha \$100,000. In his letter accompanying the gift Mr. Phipps said: "My desire is that the temporary misery of the women and children should be relieved, and at the same time I trust nothing will be done which could be justly described as unfriendly to Great Britain."

President's Trip Abandoned

IN compliance with the urgent advice and warnings of his physician, President Roosevelt abandoned his Western tour at Indianapolis last week because of an abscess which had formed on his left leg a short distance below the knee, as the result of the accident at Pittsfield. He was operated upon at Indianapolis and immediately returned to Washington, where the physicians are doing their utmost to make him keep still for ten days. The President's condition was not critical, but the physician succeeded in convincing him that if he did not have the trouble attended to in time, it would grow worse, and if it reached the bone would become serious and might lay him up for several months. So, in spite of his strenuousness and intense desire to finish his trip, Mr.

Roosevelt yielded. He is obliged to remain in his room, but continues to direct the affairs of the Government the same as if the doctors had not sent him to bed and told to stay there until the wound healed.

Silk Culture in Georgia

A LARGE modern plant for the manufacture of silk will be established at Atlanta, Ga., as the result of experiments commenced at Tululah Falls last spring. The company interested is capitalized at \$1,000,000, and is headed by competent business men. A tract of 2,500 acres of land on the Tululah Falls Railroad has been purchased and divided into twenty-acre farms. On each farm five acres are to be planted in white mulberry trees, and silkworms will be raised for the production of silk. Ten thousand trees were set out last year, and the company is now preparing to plant 40,000 additional trees. There will be several manufacturing plants located in various parts of the State. Italian and French families will be brought from silk-producing centres of the world to engage in the culture and manufacture of the fibre and to train the Georgia people in the industry. Houses will be built on the farms by the company, which will be occupied by the foreigners.

New Laws for Finland

THE subjugation of the Finns by Russia is one of the saddest of the governmental tragedies of the Old World. It is akin to the dismemberment of Poland and the attempt of Germany, Austria and Russia to destroy the national spirit of that proud and ambitious people. In the case of Finland the outrage to humanity is greater because the Finns are far in advance of the Russians in native ability and enlightenment. The Russians are cold, coarse, cruel and barbarous in their instincts, while the Finns are quite the opposite. Their development previous to Russian ascendancy is the marvel of the Anglo-Saxons, who have come to regard themselves as the leaders of civilization. Steadily, and without incurring hostile outbreaks, Russia has been depriving the Finns of first one right and then another, until now they are almost on a level with the Russian peasantry. A legal system is in course of formulation for their government which will practically complete their humiliation, and deprive them of all hope of regaining their old-time independence. The new laws place the entire judiciary under the control of the executive and put the administration of the country under the direct and exclusive control of the governor general. He and his subordinates, including the meanest policemen, are freed of all responsibility before the law. A part of the providing

that no official can be brought to trial on any charge without the consent of his superiors will be made retroactive in order to free the police of all responsibility for illegal acts already committed.

Hay and Roumania

A GREAT deal of discussion has been caused throughout Europe by Secretary Hay's remonstrance relative to the treatment of Jews in Roumania. There is a decided disposition to look upon his action as unwarranted interference in matters that do not really affect the United States. Press opinions intimate that Roumania will not take action unless the signatories to the Berlin Treaty threaten to use force, which, in their present state of temper toward the United States, is extremely improbable. A dispatch from Bucharest, *via* Berlin, states that the Roumanian government has already made a concession to the United States by rendering it impossible for any more Jews to emigrate to this country, which was accomplished by giving notice that no more emigration passports would be granted without the payment of the usual tax of \$4. It is even reported that no emigration passports whatever would be issued later. This may reduce the number of Roumanian Jews coming to this country, but does not relieve their condition at home. On the contrary, it intensifies their hardships by closing the only possible avenue of escape open to them.

Venezuela Forced to Apologize

MINISTER BOWEN, who looks after the interests of the United States in Venezuela, had occasion last week to exhibit a quality of grit and decision which is highly admired in this country, by compelling the Venezuelan Government to make public apology for insulting the United States flag. A Venezuelan gunboat used the Stars and Stripes as a disguise for the purpose of enabling it to get within firing distance of a small town on the Orinoco river in possession of the insurgents. Having informed himself of the truth of the matter, Mr. Bowen hurried to Caracas the capital, and demanded immediate satisfaction. Objection was made, but Mr. Bowen was persistent. At length a formal apology was tendered, after which the minister insisted that the national salute should be fired. This was also done, and thus the honor of the American flag was fully vindicated.

New Maritime Laws Proposed

AT the fifth conference of the International Maritime Committee, held in Hamburg last week, a treaty was adopted as the basis for securing certain changes in the laws applying to collisions and salvage. The agreement acknowledges the principle that there can be no claim to compensation where the collision is due to inevitable accident, and extends it to cases in which one vessel is at anchor—a principle not admitted in the Dutch and Russian codes. If the fault is common, the responsibility is to be made proportionate to the gravity of the fault. In England at present the damages are equally divided with the blame. More-

over, losses are to be recompensed in full—a concession novel to the laws of some countries which have hitherto not taken into account any indemnity in the nature of demurrage. Under the proposed treaty, compulsory pilotage may no longer be pleaded in defence, and a sea-going ship in tow is made liable for damage resulting from a collision caused by the fault of the tug. This liability does not, however, prevent the ship from having a claim against the tug in virtue of the towage contract. An important section extends the right of action to two years, thereby removing the danger—common in some countries—that a delay of a few hours may deprive the captain of a ship and those interested in his vessel of a legitimate claim to redress.

General Alger Appointed Senator

EVER since the death of Senator McMillan of Michigan a contest has been in progress between General Russell A. Alger and Dexter M. Ferry for appointment to the vacancy. Friends of both candidates have been working hard in their behalf. The struggle was ended on Saturday by the withdrawal of Mr. Ferry at noon and the appointment of General Alger at midnight by Governor Bliss. Although the term will expire in January, in which month the State legislature meets, the appointment will put Mr. Alger in line for election for a full term as senator. Soon after his selection General Alger was interviewed on public questions. He said he had decided views on tariff and Cuban reciprocity, as an incident of the tariff, but declined to say whether he would be for or against the administration on beet sugar, preferring to wait until he got to Washington and heard arguments on both sides of the question.

Government of Korea

THE death of Ch'ao-Hsien, Emperor of Korea, as announced in a cablegram received by way of Paris last week, is a matter of more than local interest in Korea. Russia has long been suspected of designs upon the little kingdom; Japan and Great Britain during the past year signed a treaty guaranteeing the territorial integrity of Korea, and recently Japan has quietly assumed a general protectorate over that country. Korea is what is known as a "buffer state" between Russia and Japan, the same as Afghanistan, lying between Russia and India. England keeps on good terms with the Amur of Afghanistan so as to forestall hostilities that might give the imperturbable Russian an opportunity to take a few more steps toward the southeast. For similar reasons England is interested in preventing Russia from gaining control of Korea. Diplomats generally realize that the time is slowly but surely coming when England and Russia will meet in a death-grapple for supremacy in India or China, perhaps in both. China and Japan also have much to fear from the Russians; hence the alliance between England and Japan. So far as Korea is concerned, the change of emperors at this juncture will not precipitate any very serious complications, although it may cause some uneasiness. The heir to the throne is the

son of Ch'ao-Hsien, a progressive young man who has received a modern education and adopted a European costume. Since the war between Japan and China, Korea has made rapid progress in industrial development and popular education. Government schools have been established at Seoul to enable the Korean youth to study English, French, Russian and Japanese. Embassies have also been instituted at the capitals of the Powers, and in all ways Korea is swinging out into the full current of modern advancement.

Condition of the Coal Strike

THE outlook for the settlement of the coal strike is more encouraging this week than it has been at any time since the men were called out. Empty coal bins and cold weather near at hand have created a state of public mind that will force a crisis soon. It is stated, evidently with authority, that influences from Washington have been brought to bear upon the anthracite coal trust with the result that a meeting of the railroad and independent operators has been held in New York and an agreement as to a settlement with the men has been formulated. The proposition is now in the hands of the miners. No details of the terms offered have been given to the public. Aside from the action of the operators, one of the most important moves made has been the filing of a petition in the supreme court of Massachusetts against the railroads and coal companies interested in the coal business in the strike region, asking that a receiver be appointed on the ground that in no other way can the rights of the public be protected. This action involves the application of a new and somewhat doubtful principle of law, and there is deep interest as to how the court will rule.

EVENTS WORTH NOTING

WAR GAME IN PROGRESS.—Eight thousand soldiers are engaged in a war game near Junction City, Kansas.

PUBLIC SCHOOLS IN PORTO RICO.—On Monday, Sept. 29, public schools to the number of 1,200, having a total attendance of 50,000, were opened all over Porto Rico.

EMIL ZOLA DEAD.—Emil Zola, the well known French novelist, who gained prominence in recent years because of his defense of the Jews and of former Captain Dreyfus, died in Paris during the night of Sept. 28 from asphyxiation.

SPEAKER HENDERSON'S SUCCESSOR.—Judge Benjamin P. Birdsall, of Clarion, Ia., has been nominated for Congress by the Republicans of the Third Iowa District to take the place of Hon. D. B. Henderson, Speaker of the House, who last week declined to run.

PACIFIC CABLE.—George W. Ward, vice-president of the Pacific Commercial Cable Company, which has undertaken to lay a cable across the Pacific, promised, last week, that cable communication with the Philippines will be established so that the President can send his compliments to the American possessions in the Far East on the Fourth of July, 1903.

GRAND ARMY.—Extensive preparations are being made for the national encampment of the Grand Army of the Republic, Woman's Relief Corps, Daughters of Veterans, Ladies of the G. A. R., and Army Nurses' Association in Washington, beginning Oct. 8. It was twelve years ago that Washington last acted as hostess of these organizations.

LOVE AND LIVE

SERVICE at the impulse of love is far higher and more fruitful than ministry forced out of the individual by the whip and spur of hard constraint. Fear may drive, but love draws. We were never meant to be mere moral mechanics. Religion is more than enginery and monotonous routine. When love comes in, life becomes resilient, and hope proceeds with bounds and leaps. We must put the emotionalism into the program. The truth is, we are most of us at the present day suffering from an overwrought and imperious pragmatism. We are troubled about many things, and we are as like as not to miss the step and call of Him who comes softly up the Bethany slope to talk with His own. We jostle one another in the vineyards plucking grapes, or we sweat as we tread the presses of Engedi, but we do not think to ask: "Is my Beloved here?" We need to kindle emotion at the shrine of the Divine Personality. Amid the glare of a hundred brilliant electric gleams that light up the busy marts of earth we must watch for One who walks amid the candlesticks. When we find Him we shall love Him, and when we begin to love we begin to live.

THE SACERDOTAL SPIRIT

THE sacerdotal spirit, which practically connects Christianity with ceremonial, and seeks to represent piety under picturesque forms of outward garb and ecclesiastical decoration, cheerfully lives on in many hearts despite all that has been preached and taught during the centuries in favor of simplicity of faith and vital godliness. An illustration in point is afforded by the story of the Church of England clergyman who approached a lady who had done a great deal of good in social service among the poor with the request that some time she would "do something really religious, such as embroidering an altar cloth." There is too much of embroidery and too little of essence in the "religious" experience of multitudes. To try to manufacture a religion out of either altar-cloths or almsgiving is a mistake. To think that the love of man without the love of God will save the soul is a serious error, but it is hardly less of a heresy to suppose that mere ritual and rubrics constitute pure and undefiled religion. The need is for a larger and more spiritual conception of religion than generally prevails, displacing the mechanics of ceremonialism and supplementing with a divine motive a mere humanitarian altruism.

A NEW EVANGELISM

THE chief purpose of the gospel ministry is to win men to Christ. Whatever may be said about Christian culture, education, publishing interests, church benevolences, and stately temples of worship, at the last analysis the chief mission of the man of God is that he be an evangel of righteousness to his sinning brothers. He is sent to call the wayward back to Christ.

In the midst of the strain — commercial and social — of this era men need persistent, intense and continuous entreaties to

win them out of the world and into the kingdom of Jesus. It is no small thing to shake off the grip of the age that holds them fast in its clenched teeth. The old-time protracted meeting would be just the thing could we have it with its firm and continuous pressure.

But, with the new conditions, that is increasingly difficult. Under the old state of affairs men were employed close to their homes and quit work at a reasonably early hour in the evening. During the stormy winter season most of the people had but little to do. So it became not at all a difficult thing to devote the unbroken energies of the church, for from four to fourteen weeks, to the blessed work of converting the community to God. Often times the entire winter was constantly and continuously employed in this way.

Alas! how different it is now. Most of the men and boys, and many of the girls and young women, are employed daily several miles away from their homes. Most of them are fully as busy, if not busier, in mid-winter than at any other season of the year. Because of the trip by train or trolley they leave home quite early in the morning, and do not return until a late hour in the evening. On this account the attendance of God's people upon the week-night service is a serious uncertainty; and but very few unconverted people come out any more. The pastor knows not what he can count on. A few weeks of protracted meeting, or "special services," or "meetings for the deepening of the spiritual life," are held. The attendance of the Lord's people is irregular and broken, up and down, like the knobs and valleys of a hilly country. One night the preacher ventures to indulge a hope; the next night he is in the slough of despond. After a week or two of such variation and uncertainty he scarcely knows what to do. He consults with his official brethren on Sunday and they can offer him but little encouragement. Half of them are "traveling men," and are to be off quite a distance during the coming week. The meeting drags its slow length wearily along and ends in a doleful way at the close of the next week.

Is there not a better way than this? Can we not learn anything by this great change in conditions and environment? Why force ourselves to use methods that do not seem to fit the situation now as they once evidently did? The wise pastor is the man who carefully studies the situation and his surroundings and does the best possible thing with the materials at hand. In this way a sensible and spiritual pastor can win anywhere. *To win is the purpose of his ministry.* The fact of winning is the all-important thing; the methods employed to win is a matter of comparatively slight moment.

In some communities a plan something like this could be made to work: Set the Sunday morning hour apart for the instruction of God's people in the deep and practical things of the kingdom of Christ. Let the mid-week prayer-meeting be devoted to the training and developing of the church in Christian experience and its expression. The Sunday-school can set itself to the work of instructing the children and youth in the truths of the Scriptures.

Now solemnly and conscientiously set apart the Sunday evening services for purely evangelistic purposes. Let the pastor and official board pray and talk the matter over, and let the board pledge to their pastor their undivided and hearty support. Let it be made a matter of prayer throughout the entire church. The pastor should prepare direct and practical gospel sermons of a revival character, and preach them to his people with his soul all ablaze. Drive directly at the conscience of the listener who is out of the kingdom. Don't pay too much attention to the head, and do not utterly neglect it; but go for the conscience like a thunderbolt. Think of the unconverted as lost men and women, and lend a hand.

In most cases a tactful and brotherly pastor can have the united support of his Epworth League, and they may be a power in this new line of work. Who knows but that "they are come to the kingdom for such a time as this?" And what a blessing to an average League such a work of salvation would be!

The net should be cast at the close of every sermon. Make some sort of definite effort to reach unsaved people at the close of each service. Invite them to rise for prayers, come forward to the altar, or unite with the church. After every such sermon open wide the doors to the kingdom, and have faith enough to expect to see somebody enter.

What is to prevent the holding of such a service in every Methodist church in the land almost every Sunday evening of the full round year? And who could prophesy the harvest that would be gathered if this idea were faithfully carried out?

An Educational Reaction in Great Britain

A RECENT demonstration in Yorkshire against the educational bill, which Mr. Balfour is determined to force through Parliament, has greatly encouraged the opponents of what a correspondent justly calls an educational eccentricity. The suggestion that the Nonconformists refuse to pay their school taxes, should the bill become a law, has for the most part been rejected. The result is seen in an increased interest in the efforts to greatly modify the objectionable features of the bill, even if its final passage cannot be prevented.

Naturally one looks to see what has given the measure the strength it has developed. This is on the very surface, and consists of two provisions: Secondary education is made a part of the public school system, and the church schools are supported from the public purse. Down to this present year of grace the state school system of England is limited to elementary education. It is illegal to support even a night school for working people, or normal schools for the education of teachers, out of the money devoted to the public schools. The demand for an enlarged scope was seized upon by Mr. Balfour, and made a feature in his scheme. Secondary education having been very largely provided by the volunteer schools, this departure interfered with their work, and in order to enlist their supporters in favor of the bill he proposes the cost of maintenance be transferred to the public, while the management shall remain where it now is, independent of the local school boards.

The Minister did not underestimate the

demand for an enlarged system of education, but he overestimated the price the people are willing to pay for it. There is no manner of doubt that a very large majority is opposed to the bill. Parliament is not in session, but the discussion of the bill goes on throughout the length and breadth of the land, and objections multiply as the matter is discussed. The High Church party favors it, the Roman Catholics are not seriously opposing it, but the great mass of Nonconformists are leaving no stone unturned for its final rejection. There is another party, composed of those who have for years maintained that there is already too much sectarian influence in public education, with which the ministry will have to reckon, and where it is likely to meet with the defeat so well deserved in the attempt to restore the mediæval spirit in the management of public affairs.

Who can Estimate its Value?

TN the preparation of this pre-convention Missionary Number of ZION'S HERALD, in which we have been so significantly aided by Mr. Charles H. Fahs, the editorial secretary of the Mission Rooms, we have been profoundly impressed with its value to the average Methodist reader. Who can scan, even cursorily, our illustrated pages, without a fresh and larger view of what the evangelization of the world means? Who can carefully read these pages without sharing afresh in the last command of the Master: "Go and disciple all nations?"

Our people lack the larger view, the inspiration, the heroism, and the sway of a great world-wide Methodist passion, because they are not reading the church papers. Our churches have "no vision," and languish because fully one-half the members of the official boards read no Methodist papers. There will be no change for the better until the desire to read our church papers is awakened in our people. But this revival will not come until our ministers, who are the shepherds and leaders of our flocks, begin a general and irresistible campaign to introduce Methodist papers into the homes of their people. The minister who does not so feel the tremendous importance of this fact that he makes his people feel it, has not yet caught sight of his greatest privilege and duty. It was because of this that John Wesley, the wisest of religious leaders, said to his ministers: "It is impossible for a people to grow in grace unless they give themselves to reading. A reading people will be always a knowing people. Press this upon them with your whole might."

Right at the Moral Centres

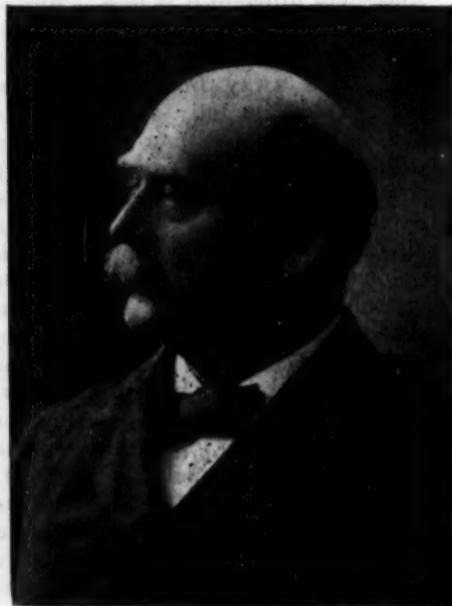
THAT President Roosevelt is heartily interested in all efforts to improve social and moral conditions is well-known. A recent proof of this fact was afforded by the action he took to protect sailors visiting the port of New York. President von Briesen, of the Legal Aid Society of that city, was compelled, in order completely to stop pirates and crimps from boarding incoming vessels, to make a personal appeal to President Roosevelt. The latter, with characteristic promptness and energy, instructed Collector Stranahan to give his personal attention to the subject in cooperation with President von Briesen. In consequence, the objectionable practices have been entirely suppressed. Eternal vigilance, however, is the price of purity and philanthropy, and there may be a recrudescence of the ship-visiting crimp unless the Christian public keeps its "weather eye open" for intractions of the

laws protecting sailors. With a President in entire sympathy with all humane and philanthropic efforts, it ought not to be an impossible task to cope with the moral problems associated with the water-fronts of the great seaboard cities over which the Revenue Service, controlled from Washington, has a well-defined jurisdiction.

What Our Field Secretary is Doing

A NOTE written by Rev. Dr. E. M. Taylor from Utica, N. Y., under date of Sept. 22, is an interesting revelation of the splendid work he is doing as field secretary of the Eastern District. He writes:

"I am in the midst of a very interesting campaign for missions in the Northern New York Conference. It is encouraging to see how the men in this Conference take hold of the Open Door Emergency work. We are drilling the



REV. E. M. TAYLOR, D. D.

holes and putting in the missionary dynamite at the rate of three meetings some days and two every day. I enclose you two programs of two presiding elders' districts, to give you some hint as to how the work is going. According to one of these plans every man on the presiding elder's district is given the opportunity of making a speech on missions, and these addresses are made at eight different places on the district.

"I am now going through the six presiding elders' districts of this Conference, conducting a similar campaign in each district. I have been one week in the work, and we have had an aggregate of 62 Methodist ministers making a missionary speech apiece. On Dr. Hammond's district (Utica) each of the thirty-two ministers makes a missionary speech at eight different places. On Sundays the city churches mobilize in some of the large churches. If this work could be put in everywhere, the missionary problem would be solved so far as interest and money are concerned."

One of the programs to which reference is made is in outline as follows:

AFTERNOON

- 2.15 — Symposium: Modern Methods of Missionary Work. 1. Medical Missions. 2. Educational Missions. 3. Evangelistic Missions.
- 3.20 — Hindrances to Foreign Missionary Work.
- 3.30 — Recent Achievements in Foreign Missionary Work.

EVENING

- 7.15 — The Value to the Home Church of Prayer for Foreign Missions.
- 7.40 — The Effect of Missionary Information on the Home Church.
- 8.05 — The Financial Responsibility of the Home Church.

This program is duplicated at eight dif-

ferent places on the district, with a different set of men at each place. This places the obligation of preparing and making a missionary speech on every preacher on the district.

Dr. Taylor is exhibiting the most important of all qualifications — the art of successfully enlisting the ministers in the presentation of this supreme cause. The *Utica Daily Press* of Sept. 22 contains a lengthy and complimentary report of a mass meeting held in Utica on the previous Sunday evening, addressed by Dr. Taylor.

A Noble Layman Gone

MR. EDWIN W. GAY, of Newton, died suddenly, Sept. 24, at the age of 57. He was a native of Boston, and, since the death of his father, has been at the head of the Aaron R. Gay Company, stationers, until recently he became a member of the Hooper, Lewis & Co. firm on Federal St. For more than forty years he has resided in Newton, where he was closely identified with all the interests of the community. He served as president of the common council, chairman of the school committee, has been active in the various philanthropies of the city, at the same time caring for large business interests. Mr. Gay was a quiet, unpretentious man, a perfect gentleman in manner, and everywhere an earnest Christian. He was one of the original members of the Newton Methodist Church. Notwithstanding the large business and social demands upon him, he was actively interested in every enterprise of the church, and was well informed as to the work of the church at large. For thirty years he served his own church as treasurer of the board of stewards, was chairman of the building committee when the new edifice was erected, and at the time of his death was president of the board of trustees. He was a generous giver, and no one was more faithful in attendance upon the services of the church. His faithfulness made him great. No man in the local church will be missed by so many people in so many different ways.

He leaves a wife, and one brother, Melvin R. Gay, of Redlands, Cal., and a nephew, Edwin Gay, an instructor in Harvard University. The funeral services were held, Sept. 30, at the church, Rev. George R. Grose, the pastor, officiating, assisted by Rev. Dr. W. H. Davis, of the Eliot Congregational Church.

Spiritual Sharpshooters

EARL ROBERTS has issued a special order to the British Army in which he states that his experience in South Africa impressed him with the fact that English troops are not able to take the fullest advantage of the admirable weapons which are furnished to them. He criticizes British officers for their lack of interest in shooting practice, and reminds them that their tactics will be likely to go for naught if "superiority of fire" be not established. He holds the general officers responsible for attaining a "firing standard" of the highest efficiency.

In all this the Christian thinker may find a useful suggestion for the church. Christians cannot succeed in their religious work unless they give more attention to accuracy of fire. They must learn to use the admirable weapons furnished them by the Great Captain. There is too much random, desultory shooting against the devil, at which, from behind his snug intrenchments, the adversary saucily laughs. A higher "firing standard" should be required of all converts. Superiority of moral fire over the enemies of all righteousness must be estab-

lished, and the pastor and the "general officers" of the church are largely responsible for its attainment. Satan is a sharpshooter. Christians must shoot equally straight. In revival and reform work and in politics there is too much wild firing. The moral riflemen mean well, but they do not hit things often enough. The church should have more bull's-eyes to its credit. Every believer in Jesus Christ should be a qualified marksman for truth and right. This is the general principle — its particular application may be left to the individual Christian.

Need of Self-Control

T RAGEDY and humor are never far apart in this world. One of the noblest and most tender-hearted of the Union generals once said that in one of the battles of the Civil War he saw a private soldier shot (and almost instantly killed) who, as he was struck, indulged in such curious gyrations that the general could not but laugh as he sat on his horse. The laugh was not unsympathetic, but almost mechanical or automatic — so separate in man are the functions of emotional impression and intellectual appreciation of the grotesque and ridiculous. The newspapers bring news of a sad catastrophe in Birmingham, Alabama, the other day, when a panic occurred at the Shiloh Baptist Church, and upwards of a hundred persons were killed or injured. Booker Washington has since supplied an account of the situation which is consciously or unconsciously humorous. "I found on investigation," he says, "that a Birmingham man had stepped on the toes of a delegate from Baltimore named Ballou. Ballou resented it, and made a motion as if to draw a gun. This caused a woman to scream 'Quiet!' which the gallery understood to be 'Fire!' This caused a stampede, and some of the men tried to walk out on the heads of the crowd." The commotion lasted fully thirty minutes. "One good sister," adds Booker Washington, naively, "whose name I did not learn, caught me firmly by the waist and held me through the excitement, saying, 'Keep still!'"

This estimable sister is not the only person in the world who has made a good deal of noise enjoining other people to keep still. Public panics frequently arise in ways that are curious, and often from most ridiculously inadequate causes; but the consequences in many instances have been fearful to contemplate. Everybody should somehow and somewhere undergo a course of training in self-control, for there is no telling when one will need to exercise that desirable quality.

More About Dr. Edward Eggleston

THE *Central Methodist*, a monthly paper edited by Rev. Samuel Kerfoot, pastor of Central Church, Winona, Minn., in the September issue contains a very interesting editorial upon the late Edward Eggleston. It appears that this church was the last to which Dr. Eggleston was appointed, in 1864. In 1857 he went to Winona because of failing health, and his warm personal friend, Bishop Ames, who presided over the Minnesota Conference that year, desired to have him join the body and take an appointment. Indeed, this Bishop, somewhat autocratic betimes, insisted that the quarterly conference of Central Church recommend this young man of twenty summers for admission to the Annual Conference. The *Central Methodist* says: "This action of the Bishop was rather necessary, for some of the members of that quarterly confer-

ence — some of whom remain to this day — who were warm friends of Mr. Eggleston and who admired him, who were charmed with the delightful personality, the exuberant youthfulness, the wit, the humor and the inimitable drollery of the young Hoosier, had some misgivings as to whether he was the proper material out of which would grow an ideal Methodist preacher."

There was a romantic chapter in his life in Winona. While there he was seriously ill with typhoid fever, and a trained nurse, a member of the Protestant Episcopal Church, nursed him back to life and health; "and he, being without any other means of compensating his faithful nurse, or of expressing his grateful recognition of her great service to him, offered her his heart and hand in marriage, which she accepted."

PERSONALS

— Bishop Moore, with his wife and daughter, arrived in New York, Sept. 20. He is now making addresses in the West.

— The Theological School at Foochow, China, is to be called the Baldwin Theological School, after the late Dr. S. L. Baldwin, recording secretary of the Missionary So-

ciel Bonbright, whose resignation was announced at the last Commencement. Dr. Holgate is professor of applied mathematics.

— This office was favored with a pleasant call from Rev. Joseph C. Dana, of Salina, Kan., an honored superannuate who is visiting a daughter in New England.

— Bishop Warren will not go to India this fall according to the plan of episcopal supervision, but will remain in this country. Bishop Thoburn will leave for India early in November.

— Rev. E. H. Hughes, of Centre Church, Malden, who has been abroad for three months, is on the sea homeward bound as we go to press, and is expected to reach Boston Friday of this week.

— Bishop and Mrs. Earl Cranston have sent out the invitations to the marriage of their daughter, Miss Laura Alden, to Mr. Frank Manley Warren, Jr., on Wednesday, at noon, Oct. 8, in Grace Methodist Episcopal Church, Portland, Oregon.

— Dr. Ismar J. Peritz has returned from abroad. He made purchases of books for Syracuse University in Leipzig and London, embracing about eight hundred volumes. Among these he secured "Edltio



ANGLO-TAMIL CHURCH AND SCHOOL, SINGAPORE, MALAYSIA

society at the time of his death. Dr. Baldwin gave twenty years of service to the Foochow Mission.

— Hon. and Mrs. C. C. Corbin are spending some days in the Berkshires, stopping at Hotel Aspinwall, Lenox.

— Bishop Hartzell's headquarters while in America will be in Chicago, and his address will be care of Methodist Book Concern, 57 Washington St., Chicago, Ill.

— In announcing the death of Mrs. Bishop Thoburn to the Detroit Conference, Bishop Foss said: "I have scarcely known any one who, I think, will be happier in heaven."

— Lady Henry Somerset, with her cousin, Miss Cameron, and Rev. Henry Sanders, of London, sailed from England, Sept. 26. They will be the guests of the national convention of the Woman's Christian Temperance Union which is to be held in Portland, Me., Oct. 17-22.

— Prof. Thomas F. Holgate has been elected by the executive committee of the board of trustees of Northwestern University as dean of the College of Liberal Arts of that institution, to succeed Dr. Dan-

Principes of a Rabbinic Bible" and "Buxtorf's Rabbinic Lexicon." These volumes were published in the fourteenth century, and are exceedingly hard to find at the present time.

— Henry O. Tanner, the Afro-American artist, has finished the paintings of the mothers of the Bible. The work was done especially for the *Ladies' Home Journal*. The first, that of Sarah, appeared in the *Journal* for August.

— The parishioners of Rev. Dr. Charles T. Olmsted, who has had the care of St Agnes' Chapel, Trinity parish, New York city, presented their departing pastor, the other night, in view of his coming consecration as Bishop Coadjutor of the diocese of Central New York, with two sets of bishop's robes and a traveling case in which to carry them, a silk cassock, a pectoral cross of gold set with amethysts, a gold chain for the cross, and an episcopal ring containing an amethyst with the arms of the diocese cut upon it. With that ample ecclesiastical wardrobe the new appointee ought to be able to fill with grace the spectacular demands made upon him as bishop. In this case, as in many others, no doubt the

millinery covers a true-hearted, earnest man.

— Last week Miss Helen Ingraham of India, an honorary deaconess of the W. F. M. S., called at this office. She was born of wealthy parents in India, her father being an English barrister and her mother a Mohammedan princess, both converted under Bishop Thoburn. She has given up a beautiful home, with every comfort and luxury, to devote herself to the missionary service, her consecrated parents meeting all the expenses of her work. She arrived in this country Sept. 20, for a short visit to America, and returns to India about Nov. 18.

— The parsonage in Franklin, Vt., was the scene of a pleasant event, Sept. 16, when the pastor, Rev. S. Donaldson, gave his daughter, Nellie Grace, in marriage to Mr. Apperly Strong, of New York city. The nuptials were solemnized at noon, the bride's father officiating, in the presence of the immediate families only. The ceremony was followed by a wedding breakfast. Mr. and Mrs. Strong were the recipients of many valuable gifts, attesting the popularity of the young people. After a trip to Old Point Comfort and Washington, they will reside in New York city.

— At the informal opening of the General Theological Seminary in New York city the other day, Bishop Potter was present and took occasion to speak of his great admiration for the late Dean Hoffman, who, he said, had the greatest capacity for hard and unremitting work of any man he had known. This was a deserved tribute to the memory of a man who for the good of the church he loved spared neither his purse nor his personality. Many men give of their money and many give of their labor, but Dean Hoffman gave generously of both. The memory of such men is blessed.

— Dr. C. C. Bragdon, principal of Lasell Seminary, Auburndale, during a tour of the South in May, visited Walden University. After one of the Commencement entertainments he asked the president, Rev. Jay Benson Hamilton, D. D., why he did not light the chapel better. The reply was, "We light as well as we can for the money we have." "Find out what it will cost to put in electric lights," Dr. Bragdon said. When the estimate was sent, a check was forwarded immediately, covering the total cost. The dingy walls were so poor a background for the new lights that the University furnished the materials, and the students, under the direction of the teacher of paper-hanging and painting, completely renovated the room. Thanks to Dr. Bragdon's generous donation, the chapel is now one of the most attractive rooms in the city.

— On Thursday afternoon, Sept. 18, in the far-away city of Portland, Oregon, a host of loving and sympathetic friends took their last look at the face, sweetly expressive even in death, of Mrs. Bishop Thoburn. All the Methodist ministers of the city participated in the services. Dr. W. F. Oldham, who had known her for so many years, made a peculiarly tender and fitting address. Anna Jones Thoburn was born in Kingston, O., forty-eight years ago. While a medical student at the Woman's College, Philadelphia, preparing to become a medical missionary in the foreign field, she met Dr. James M. Thoburn, of Calcutta. Instinctively they were drawn to each other and were wedded in 1880. Since 1882 her life has been absorbed in the missions of Southern Asia. Dr. Oldham says of her work: "She was so unsparing of herself that during her husband's absences in America she widely toured the Indian Conferences, carrying cheer and comfort wherever she went. She met her death as she

met all life's events — with quiet cheerfulness and unswerving confidence in God. After twenty-two years of faithful, devoted service as wife and counselor and friend, she leads the way, leaving her dear husband, our beloved Bishop Thoburn, to walk alone for a little while. May the prayers

cludes: "However, there is always hope for conditions in America. We never do half the foolish things we appear about to do, or allow a tithe of the evils that threaten the country to come upon us." These are truths which should allay the feeling of apprehension which exists among us to a greater or less extent. There is really no occasion for alarm. Those who predict crises and coming evils, whether in the church or in newspaper columns, are, as a rule, harmless. The fearful things that it is charged either one or both leading political parties are to do, never come to pass. There is a reliable modicum of good sense in the American people that can be counted upon to assert itself for the improvement and correction of any real evil. Do not be alarmed by the prophet who only cries, "Woe! woe!" in social life, business, politics, or religion.

Discontent is not a matter of place or possessions, but of spirit and disposition. Anybody can be happy with a little, so long as his needs and expectations are adjusted to that little.

The developing of human history is controlled and directed by the Almighty with a view to the great purposes of Christianity. Men may or may not think that this is so, looking as they do only at an act or episode here or there in the process, and bewildered as they often are by the countless factors in the case; but it remains a truth that through all historic changes the kingdom of God proceeds with accelerated momentum toward its heavenly goal. History appears to us poor mortals largely perhaps as a blur or a blotch, but that is either because we stand too close to it or because our vision cannot respond rapidly or sympathetically enough to its kaleidoscopic changes. God is in it all, and the outcome of all will be the glory of the Lord of hosts.

Was there ever any one who reached a point of extreme need without feeling the irresistible impulse to pray? This is one of the most convincing proofs that God exists, and that He is man's friend and helper.

A little Newfoundland schooner of eighty tons, named the "Forget-me-not," which sailed for the Arctic last fall to establish a trading-station on Baffin's Bay, has only just begun to work her way home. The vessel was caught in the ice and frozen in last winter near Cape Henry. This stray imprisoned craft, begirt with fettering ice-floes, is a type of many a professing Christian, once coursing happily along in the warm seas of a zealous experience, the barque of whose hope and zeal has somehow been lost amid the chill Arctics of numbing doubt or barren worldliness. Prayer is needed, and mayhap also more than one expedition of rescue, that the religious "Forget-me-nots" may be helped to work their way out toward more genial religious skies and warmer zones of Christian experience.

A Japanese by the name of Mr. Ianaka has been sentenced to fifteen days' confinement and a fine of ten shillings for yawning in Parliament. The crown prosecutor maintained that in an assembly where order must be maintained even an act of a physiological nature should be controlled. A dim suspicion seems to have lurked in the minds of the minister, too, that the M. P. aforementioned yawned to annoy the Government. There is a certain naive freshness to political methods in Japan which excites our admiration as Amer-



MRS. BISHOP THOBURN

of the church abound for the bereaved husband, the aged mother in Ohio, the children, and all the friends!"

— On Tuesday evening, Sept. 23, Rev. Arthur W. Partch, a professor in New Orleans University, and Miss Harriet May Fisk, were united in marriage, in the presence of a large number of guests, at the home of the bride's parents, Rev. and Mrs. N. B. Fisk, 150 Walnut St., Somerville. The father of the bride officiated, assisted by her uncle, Rev. E. C. Charlton, of Gloucester. Mr. Wilbur W. Fisk was groomsman, and Miss Jennie Y. Freeman, of Provincetown, bridesmaid. Among the many beautiful presents were a silver tea-set from the official board of the Broadway Church, and a gift from the bride's Sunday-school class. Mr. and Mrs. Partch left the day after the wedding for New Orleans University.

BRIEFLETS

One of our veteran ministers points out the fact that there is an amazing contrast between the size of the General Conference which met in Boston in 1852, and the General Conference of 1904. In 1852 there were 179 delegates; in 1904 there will be over 700.

We regret to note that the Congregational churches of Maine have not held their own in church membership for the last year. This is a significant revelation of the conditions throughout the State and the limitations with which all denominations have to contend. The Congregational denomination is especially liberal with its mission-appropriations in Maine.

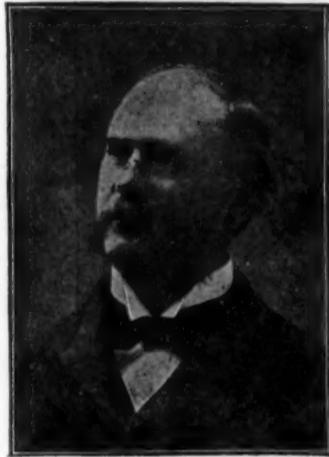
True courage is uniformly cheerful. Cheerfulness is one of its essential elements. The gloomy or foreboding mood saps spiritual energy; and there must always be energy back of courage.

The Boston *Transcript*, after calling attention to some matters in our current social, economic and political life which are occasioning some disquiet, wisely con-

[Continued on Page 1280.]

First General Missionary Convention

At the meeting of the General Missionary Committee last year it became painfully apparent that something must be done at once to arouse more interest in missions, and thereby increase the income of the Society. Reports from every field showed that doors which had long been locked and barred against missionaries were being thrown open all over the world, and that all the church had to do was to enter and begin work. These conditions — unprecedented in the history of Christianity — were sharply accentuated by the heartbreaking fact that many of these opportunities were being lost because of the



HENRY K. CARROLL, LL. D.

First Assistant Corresponding Secretary
Missionary Society

lack of money. The longest and most earnest discussions during the session of the Committee were over ways and means for reaching and arousing the great mass of Methodists who contribute little or nothing for this cause.

At length a plan was adopted which provided for the employment of additional field secretaries, who were to visit the Conferences, hold district conventions, and otherwise distribute information and awaken enthusiasm. This undertaking has been carried out thus far with satisfactory results. The General Methodist Missionary Convention, which will be held in Cleveland, O., Oct. 21-24, will be the grand climax. It is designed to gather up and concentrate all the interest and enthusiasm which have been generating throughout the church during the past ten months.

Every branch of the church will be represented. It will be a delegated convention, and not a mass meeting. The Armory where the gathering is to be held will seat but 2,500 persons, and the registration and attendance will be strictly limited to that number. Those entitled to credentials have been divided into classes for convenience in registration as follows: 1. Bishops. 2. General Officers of the Missionary Society. 3. Field Secretaries of the Missionary Society. 4. General Conference Officers. 5. General Officers of the Woman's Foreign Missionary Society. 6. General Officers of the Woman's Home Missionary Society. 7. General Officers of City Evangelization Union. 8. General Officers of the Epworth League. 9. Editors. 10. Educators. 11. Speakers. 12. Members of Finance Committee. 13. Five Student Campaigners from each College and University. 14. Members of the Board of Missions. 15. Members of the General Missionary Committee. 16. Conference Missionary Society Officers. 17. Presiding Elders. 18. District Missionary Secretaries. 19. Two Pastors for each Presiding Elder's District. 20.

Two Laymen for each Presiding Elder's District. 21. Two Sunday-school Superintendents for each Presiding Elder's District. 22. Conference and District Epworth League Officers.

An official application blank for credentials may be obtained by applying to Mr. S. Earl Taylor, secretary of the general executive committee of the convention, 150 Fifth Avenue, New York. It is to be filled out and returned to him at once. Upon receipt of this application the program committee will authorize its secretary to issue a credential card, which must be kept by the delegate. Credentials are not transferable. Those who have been granted cards and find that they cannot attend, are requested to notify the program committee at once, so that other delegates may be appointed. Should they fail to do this, their tickets will be held at Cleveland unused and others will thereby be denied the privileges of the convention. All correspondence concerning the convention should be addressed to S. Earl Taylor, 150 Fifth Avenue, New York city.

A most interesting program has been prepared, in which some of the ablest missionary speakers of the Methodist and other churches will address the convention at its different sessions. They will deal with the needs, problems, agencies, principles of achievement and responsibility of missionary effort.

Among the most interesting and helpful features of the convention will be the collection of missionary literature, including books suitable for missionary libraries,

exhibit opportunity will be given for conversation with returned missionaries representing many, if not all, of our foreign fields.

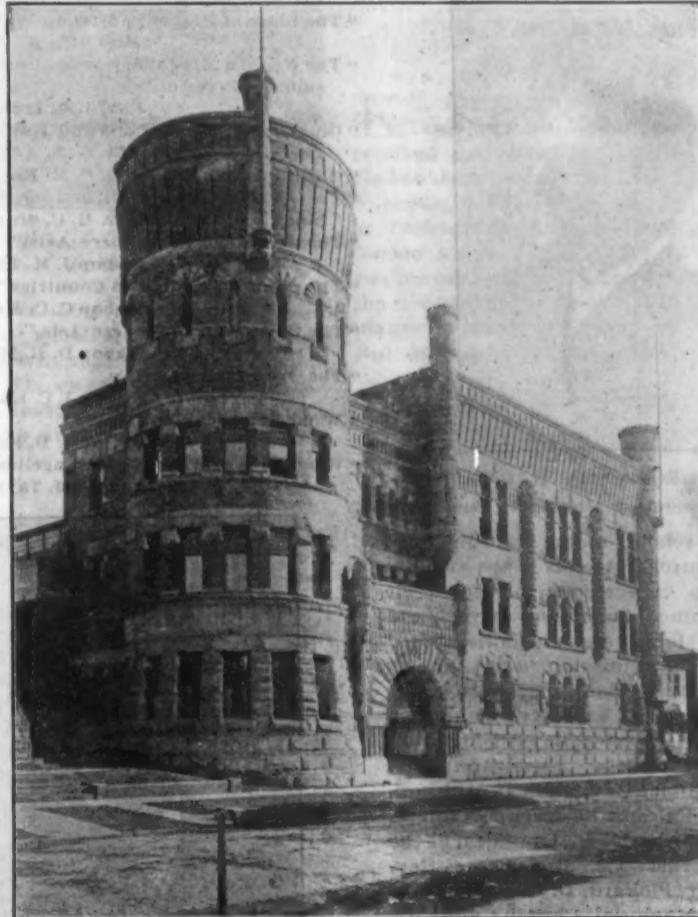
Convention Preparations in Cleveland

Six weeks in advance of the time of the opening of the convention there had been received from the Mission Rooms



REV. J. F. GOUCHER, D. D.
Board of Managers

in New York city and registered with the local executive committee in Cleveland, the names of 904 delegates to the First General Missionary Convention of the Methodist Episcopal Church, these delegates



GRAY'S ARMORY
The Convention Hall

printed matter of the various mission boards, maps, charts, and other articles of practical value for the missionary worker. Among other things of special interest to pastors will be a model missionary library for the pastor's study. At the place of

coming from forty-five States. Nine hundred (nearly one-half of the entire quota) having registered almost two months in advance, speaks well numerically for the attendance.

The local committee is now busy secur-

ing entertainment for these delegates in hotels and private homes. The fact that the leading hotels of Cleveland not infrequently are compelled to turn away their regular guests during the months of October and November, makes it necessary that accommodations be reserved in advance if the 2,000 or more visitors are to be assured comfortable entertainment. The committee is securing from hotels options on all space which they are willing to promise for the dates of Oct. 21-24, and accommodations will be assigned to delegates in order of application, the choicest places being assigned to the first applicants. Many of the better places were assigned by Oct. 1.

Gray's Armory, where the Convention sessions are to be held, will be remembered by many as the auditorium of the Third Student Volunteer Convention, which was held in Cleveland in February, 1898. It is the purpose of the committee to secure for each delegate the utmost comfort in order that he may carry back with him the largest possible good from the convention. With this in view, the number of persons admitted to the Armory will be strictly limited, only delegates and persons holding special tickets being entitled to admission. This will probably make necessary some special "parallel" meetings for the benefit of citizens of Cleveland who, by virtue of contributions to the expenses of the convention and of the hospitality furnished to delegates, are entitled to consideration. To meet the needs of all such, there will probably be held, in addition to the regular convention sessions, missionary mass meetings in the leading churches of the city.

The headquarters of the local committee, with adequate clerical and stenographic force, have been established in the chapel



REV. GEO. B. SMYTH, D. D.

Assistant Secretary Missionary Society

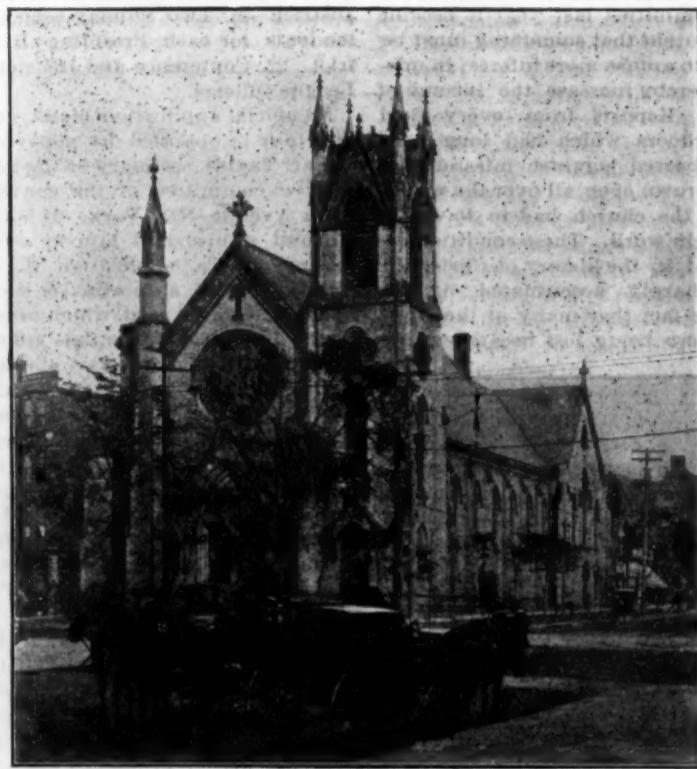
and Sunday-school rooms of the First Methodist Church. At this place all delegates will be expected to present their credentials immediately upon arrival, and in exchange for these credentials will receive tickets of admission to the Armory and assignment to their places of entertainment. The local executive committee consists of Dr. Charles Bayard Mitchell, D. D., pastor of the First Methodist Church, chairman; Rev. John L. Hillman, D. D., pastor of Franklin Avenue Church, secretary; Mr. Charles F. Laughlin, of the Prudential Trust Co., treasurer; Rev. Ward Beecher Pickard, D. D., pastor of the Epworth Memorial Church; and Mr. James R. Mills, Jr., of the Carnegie Steel Company. Working under the direction of this executive committee are other larger committees of Epworth League workers, to whom are committed the departments of registration, ushering, reception and entertainment.

Convention Topics and Speakers

"The Purpose of the Convention,"
Bishop E. G. Andrews

"Methodist Missions of the 19th Century,"
Rev. J. M. Buckley, D. D.
"The Emergency," Rev. A. B. Leonard, D. D.
"Spiritual Preparation for Missionary

"What the Sunday-school Superintendent can Do," W. W. Cooper, Esq.
"What the District Missionary Secretary can Do," Rev. W. F. Oldham, D. D.



HEADQUARTERS AT CLEVELAND
First Methodist Episcopal Church

"Service," Rev. A. H. Tuttle, D. D.
"Home Allies in Our Work of Evangelization," H. K. Carroll, L.L. D.
"Our Opportunity," Bishop C. H. Fowler
"The Place of Prayer in Mission Work," Miss Effie K. Price
"The Negro a Missionary Investment, a Missionary Investor," Rev. J. W. E. Bowen, D. D.
"Our Foreign Populations and How to Reach Them," Rev. G. B. Addicks, D. D.
"Our City Problem," Rev. F. M. North, D. D.
"The Open Door in Hawaii and the Philippines," Rev. H. C. Stuntz, D. D.
"The Open Door in Southern Asia," Bishop J. M. Thoburn
"The Open Door in Latin Countries," Bishop C. C. McCabe
"The Open Door in Eastern Asia," Bishop D. H. Moore
"The Open Door in Africa," Bishop J. C. Hartzell
"What Retrenchment Means," Bishop C. D. Foss
"Why the World must be Evangelized," Rev. E. M. Taylor, D. D.

"What the Young People of the Church can Do," S. Earl Taylor, Esq.
"What a Local Church has Done," Prof. J. W. Magruder



S. EARL TAYLOR

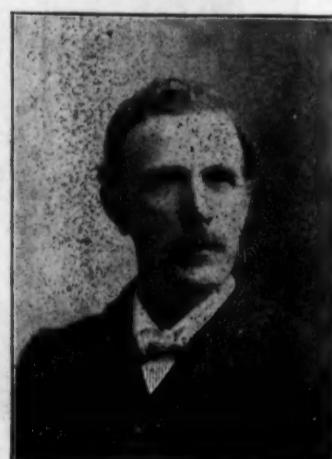
Field Secretary of Young People's Work

"Reasons Why the Home Church must Go Forward," J. R. Mott, Esq.
"The Bible at the Heart of Christian Missions," Rev. W. F. McDowell, D. D.
"The Need of Missionary Education in the Home Church," Rev. Geo. B. Smyth, D. D.
"The Education and Training of Young People in Scriptural Habits of Giving," Rev. C. E. Locke, D. D.
"What Money Means for Educational Work in the Foreign Fields," Rev. F. D. Gamewell, D. D.
"Christ Our Living Leader," Robert E. Speer, Esq.

Urgent Reasons

The present missionary situation demands such a convention for the following reasons:

1. The urgent needs of our Mission Board, arising from our missionary successes, together with the open doors into which God is calling the church.
2. The recent student gathering at Toronto, Canada, which has awakened a new interest in missions as a life-work among



REV. W. F. OLDHAM, D. D.
Assistant Secretary Missionary Society

"It Tendeth to Poverty,"
Pres. J. W. Bashford, D. D.
"What the Presiding Elder can Do," Rev. W. T. Perrin, D. D.
"What the Pastor can Do," Rev. J. O. Wilson, D. D.

the students of America. Many are volunteering; they must be sent to the fields.

3. The work of the Open Door Emergency Movement, which has brought with it many new problems. The experience



REV. HOMER C. STUNTZ, D. D.
Philippine Islands

and counsel of our leaders is necessary for their solution.

4. The whole church must realize the great need of the mission fields, and must be inspired with a hope which will move to immediate action.

EMERGENCY OPPORTUNITIES

Work of a Methodist Religious Weekly in China

REV. M. C. WILCOX.

Presiding Elder Foochow District.

ONE of the most cheering features of the work in Foochow is the interest shown in Christianity by literary men and others of the gentry, who formerly, almost without exception, despised everything pertaining to the "foreign religion," and who have been prominent instigators of persecution. I have received from such men of wealth and influence repeated invitations to open work in their communities, with the understanding that it was to be entirely self supporting; also that no secular or consular help was to be rendered in case of litigation. In two cases we have already begun work under such auspices, and we could enter other "open doors" of



PROF. J. W. E. BOWEN, D. D.
Gammon Theological Seminary

a similar character if we had suitable men to spare from the work already established. I trust that this new departure will prove one of the brightest chapters in the history of the Foochow Conference.

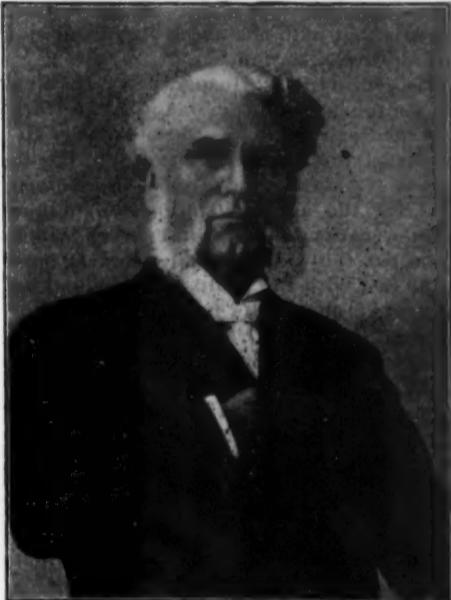
In this connection I may state that the editors of the *Chinese Christian Advocate*

have been cheered during the past year by instances showing that the above-mentioned interest in Christianity on the part of literary men has often been due to our paper, which reaches many who would shrink from being seen in a church or a street chapel. It has been our purpose to have each number of the paper contain something to win the attention and adherence of non-Christians as well as to edify believers.

Hardy Bible Training School, South China

REV. THOMAS B. OWEN.

SOME months ago the importance of a training school building in Ing-Chung was so impressed upon me that I was led to pray earnestly for it. Just about that time the Lord put it into the heart of Mr. Hardy, of Kansas, to give \$1,000 toward building it. So the school receives his name. This sum, with other gifts from those on the field, will put up the building. We thank God for the gift and the building made possible through it. We



BISHOP J. C. HARTZELL
Africa

thank Him yet more for this definite answer to prayer, which strengthens our faith, and, I trust, will make us more efficient laborers in His vineyard. However, we still need at least \$500 or \$600 for the purchase of a site and the equipment of the school building—desks, beds, chairs, maps, etc.

An African King Appeals for a Missionary

REV. J. M. PERKINS.

Cape Palmas, Liberia.

SOME months ago, while Rev. U. L. Walker and I were up the Cavalla River, we visited a heathen town called Beabo. In the evening almost the whole town turned out to see some Bible pictures which we showed by means of a magic lantern. Next morning the king had all the chiefs called, and together they pleaded that a missionary might be sent to them. They promised to give all the land needed for building and farm purposes, besides a strip of well-wooded land by the water side.

A native living in the same town told us that this heathen king had family prayers in his home every morning and evening, and each time he besought the Christian's God to send them a missionary. It was very impressive indeed to see this old

heathen king, and all his chiefs, pleading for one of God's messengers to be sent to teach them "God's way," as they expressed it. There are six or eight towns within easy reach of this place.



REV. F. D. GAMEWELL, D. D.
Field Secretary Missionary Society

After returning from Conference this year, I said to our boys in the mission that I was afraid we would not be able to take in more people this year. One of them looked at me, and said: "If as we go out and preach to the heathen, any of them should turn to God and want to come into the mission, what must we tell them?" I could not answer him then, nor have I done so yet, for we have more boys now than we can properly provide for, and to take more in would simply mean that they must go hungry half of the time. We might have hundreds of boys if we only had means to provide for them and the missionaries to teach them.

A Korean Worker

REV. W. C. SWEARER.

KU CHUN-KYENG, the founder of our church at No-Re-Mok, was received on probation first at Teukteul. He has since become one of our most active colporteurs. Before he formally joined us at Teukteul, he had made a Christian profession for three years, and he was a fair sample of the man who, not understanding the riches of grace in the Gospel of Christ, makes profession to gain personal ends. But at last God reached and convicted



JOHN R. MOTTO
General Secretary World's Student Christian Federation

him, and his life was changed. He has traveled in selling Bibles probably 11,500 miles, sold about 600 Bibles and portions, besides a very large number of tracts and mission publications. He relates a very interesting experience he had in prayer

with a woman whom he says was possessed with an evil spirit. He found her in a state bordering on insanity, throwing herself about and tormented in some manner. He talked with her, reasoned with her, and read the Bible to her, with no effect. She had been some time in that state, and all that her friends could do for her afforded no relief. At last Mr. Ku got her to kneel down to pray; he prayed for some time, and the trouble continued. Then he tried to get her to pray, but she could not. Then he said to her: "You pray after me the prayer that I utter: 'Father, Son and Holy Spirit, come into me and abide.'" She would get as far as "come" and every time would break out into loud cries and throw herself about. But he persevered until at last she was able to say it, and, in a little while — the skeptic would say, "strange to relate" — she regained her faculties and recovered entirely from her disorder.

OUR VILLAGE

DEAN BUELL.

IT is a cluster of weather-stained houses centuries old, perched upon a tongue of rock, and commanded by a ruined mediæval castle and the tower of a venerable church. On either side two impetuous torrents, one flashing in translucent emerald and the other chalk white with the fine limestone grit of neighboring glaciers, leap and roar night and day over their boulder-strewn beds, plunge and fume under the graceful arches of two ancient stone bridges, and anon losing themselves in each other, glide onwards, modulating their bacchanalian strain to slower and softer measures.

The village lies in a valley a mile higher than sea-level — a valley barred off from the rest of the world by precipitous mountain walls, which rear portentous bastions almost another mile sheer into the sky, and cut the clear azure with massive towers, gothic spires, airy minarets and slender finials of rock, interspersed with gigantic

brain, quickening one's heart-beats, and the mountain-glory by day and the mountain-gloom by night expanding and calming one's soul! We have come to know well several whole families, including the postmaster, the smith, the baker, the tailor, the shoemaker, the priest, the cheese-maker, the goat-herds, besides divers children and babes, and to have a speaking acquaintance with every dog, a growing understanding with most of the cats, and not a few of the horses, cows, calves and goats. When I write the name of the village,

Hospenthal,

in the Swiss Forest Canton of Uri, any reader of these lines who has spent even a night here will understand the kind of satisfaction which lurks in the use of the possessive pronoun.

Though hidden away far up toward the very ridgepole of Europe, nevertheless this small social unit, in whose vicinity there spring streams which find their way down hundreds of miles to the German Ocean on the north, the Adriatic on the east, and the Mediterranean on the south, has never been, from Julius Caesar's time until now, out of touch with the great movements of European civilization.

The very name, "Hospenthal," an obvious Teutonic corruption of the Latin word *hospitaculum*, associates the site of the village with the Roman conqueror of Gaul, who is believed to have built here a hospital for the accommodation of soldiers and merchants on the military road which connected the valley *via* the Oberalp pass on the east with the camp at Coive, and on the west *via* the Furka pass with the other strategic centre at *Octodurum*, the modern Martigny. And even the modern name of the valley itself, "Urseren," keeps alive the memory of imperial luxury and cruelty, for its original form, *Ursariis*, denoted "the headquarters of the bear hunters." Here, as in the vicinity of two other Alpine passes, the Romans maintained an organized band of hunters whose two-fold func-

heathenism, and lighted that torch of Christian faith which has burned unto this day on the altar of St. Columban's Church at Andermatt. A curious memento of these two invading currents of Roman and Christian influence appears in the very coat of arms which one sees above our village fountain here — a rampant bear with a cross on his back.

In later medieval period, when conflicts arose between church and empire concerning the tenure and sovereignty of the val-



REV. FRANK MASON NORTH, D. D.
Secretary City Evangelization Union, New York

ley, our shy villagers had their own poignant experience of the earthquake throes which were shaking the vast feudal system to its very foundations. Very early they were called upon to play a part of their own in that long and historic struggle for personal liberty against ecclesiastical and political tyranny, which had so brilliant a sequel in the victories of Morgarten and Sempach, and which ultimately resulted in the permanent establishment of what has become in modern times the purest democracy in the world. If the stones of our ruined mediæval tower here could cry out, what a thrilling tale of those troublous but fruitful times we should hear!

It was not until the thirteenth century that the necessities of trade broke a commercial route through the

Prodigious Rocky Bulwarks

of our valley on the north and south, as the exigencies of war had centuries before built a highway through the dense forest east and west. Every autumn, from time immemorial, the flocks of migratory birds coming up the Urseren valley, on reaching Hospenthal, wheel sharply to the left and fly up the narrow and precipitous gorge to the south, and so strike into the shortest route to Italy and Africa. And so it was that the hardy men of our village and other dwellers in the long valley that descends to Lake Lucerne, taking a hint from the wise voyagers of the sky, painfully hewed out of the flinty rock, in the face of the most appalling difficulties, the most famous and romantic bridle path in Europe over what then began to be called the St. Gotthard Pass, and so forged a commercial, social and religious link between Germany and Italy which was destined to have far-reaching effects on the future development of both north and south.

In closer touch now, by means of its new thoroughfare, with the great world, our little forest canton began to stir with a spirit of imperialism, and ere long, when its cattle trade was molested at Varese in the domains of the Dukes of Milan, our people of Uri smote the forces of the latter, much as Dewey smote the Spanish fleet at



FIRST METHODIST EPISCOPAL CHURCH (English), ROSARIO, ARGENTINE REPUBLIC, S. A.

glaciers and glistening areas of immaculate snow.

We call it "our" village because a long summer sojourn has made its life a part of our life and its history in some degree a part of our own personal history. Oh, my soul! What a place for quiet, prolonged and fruitful summer study! One's official correspondence tour thousand miles away, in the kindly and skillful hands of a colleague; no callers, no letters, no telegrams, no telephone bell to sidetrack one's mind and energy away from the main problem in hand; the rarefied air clearing one's

tion was to protect travelers from the attacks of bears and other wild animals, and to keep up the supply of savage beasts for the amphitheatrical shows in the great centres of Roman life.

Nor even in the Dark Ages was this remote corner of the world unaffected by the social and religious forces which were at work in distant and more densely populated places. As early as the seventh century the monk Columban, whose flaming missionary zeal had brought him all the way from Ireland, penetrated even this sequestered abiding place of Teutonic

Manila, and conquered the fair Italian valley of Ticino, and thus with a commercial genius like that of the modern railway magnate, more than doubled the length of its great trunk-line of trade and travel. Ticino, like our Philippines, entered upon a probationary period of training for autonomy. The apprenticeship to the art and mystery of self-government lasted about half a millennium, Ticino having become a self-governing canton at a time quite within the memory of some who read this article.

If there was any obscurest hamlet in Europe which has not preserved some reminiscence of the Napoleonic cataclysm, as the smallest pool among our Nahant rocks, connected by ever so narrow a chink with the sea, faithfully records the rise and fall of the vast tide of the great ocean beyond, that hamlet was not Hospenthal. We have heard with our ears, here in the sombre shadows of the great mountains, realistic passages of living tradition concerning the fatal summer of 1799, told in the rich guttural tones of the German of Uri. In May our peasants, untutored in the school of grand tactics and unsupplied with fire-arms, remembering the exploits of their fathers at Morgarten and Naetels, gathered on the precipices which overhang the famous Devil's Bridge and undertook to repel a well-equipped French army by brandishing clubs, scythes and pitchforks and by rolling down great stones. Nothing but the diplomatic genius and noble self-sacrifice of my informant's ancestor saved the bodies of the rustic warriors from the sword and their houses from the avenging torch. In August our dumb-struck villagers saw two armies, the French and Austrian, meet with terrific shock at the same rocky portal of their valley. In September the great Russian field-marshall Suvaroff swept down from the Gotthard like an avalanche, with a hungry and desperate body of twenty thousand men, and once more on the Devil's Bridge our people heard the hoarse shouts of battle mingled with the roar of the Reuss and saw the blood of thousands of French and Russian soldiers staining its icy waters. To this hour one sees framed on the wall of our hotel dining-room the gold-embroidered saddle-cloth of the Russian commander-in-chief, which was torn off in the melee.



REV. A. B. ADDICKS, D. D.
President Central Wesleyan College

During the summer it seemed to our village people as if the end of the world had come, for the enormous total of seven hundred thousand men were marched into the narrow confines of their valley. Fearing neither God nor man, these hordes drove away every horse, slaughtered every grazing animal, stripped shoes and clothing from the bodies of our people, robbed them of every ounce of grain, and, frenzied by

hunger, cut up even the dried hides that hung in their garrets and ate them.

Such tragic experiences, as may be imagined, left deep marks in the memory of our village which the lapse of a brief century could not efface. As Napoleon's triumph at Jena taught Germany the baleful lesson of militarism which it has since so thoroughly learned, so the Swiss people deeply pondered the shameful violation of their territory by the great contiguous

mountains above the tunnel the Swiss Confederation has, within the last ten years, quietly constructed, at an expenditure of more than twenty millions of francs, what is probably the most formidable series of military fortresses in the world. Further improvements will in the immediate future turn our valley, perched here upon the massive root of Western Europe, into another Ehrenbreitstein or Gibraltar.

In this way the astute Swiss statesmen



ORPHANAGE AT RANGOON, BURMA

powers, France on one side, and Austria, assisted by Russia and England, on the other. When Bismarck was forging the mighty links of his great Triple Alliance between Germany on the north, Austria on the east, and Italy on the south, he could not by any possibility ignore the

Immense Strategic Importance of Switzerland

as a vantage-ground from which all three powers might deal a deadly blow against France, or which, in case of initial reverse, they might employ as an impregnable base upon which to retreat. Now the men of Uri, as early as 1830, had finished, at enormous cost (following Napoleon's great object-lesson in the Simplon military road), that wonderful piece of engineering, the St. Gotthard carriage road. When, therefore, after the Franco-Prussian war, Bismarck found the indefatigable Swiss meditating the still bolder project of the St. Gotthard railway, with its wonderful series of spiral tunnels, culminating in the longest straight tunnel in the world, driven through a very refractory kind of rock, he is said to have promised the powerful financial assistance of Germany on condition that the tunnels, expensive as they would prove in any case, should be made large enough to accommodate two lines of rails. It now seems probable that the diplomatic imagination of the modern Charlemagne saw vast bodies of German troops being rushed through the great opening to the strategic turning-point of some future campaign south of the Alps, or similar masses of Italian soldiers hurried with equal speed northward to some critical rendezvous on the Rhine.

But something quite different has happened. Switzerland has taken a leaf out of Germany's note-book, as Germany did out of Napoleon's. In the granite bowels of the mountain, a thousand feet below our lofty village, international express trains are indeed binding Germany and Italy in closer and yet closer commercial bonds; but all round about the summits of the

of the generation following Bismarck are preparing to add effective emphasis to the paper guarantees of neutrality, promised this brave mountain people by what is called the Concert of Europe. Even as these words are being written the annual September manoeuvres of the Swiss militia are taking place, and the writer hears explosive shells of the most approved modern pattern, sent from invisible heavy artillery burning smokeless powder, sighing through the air high above our village roofs, and bursting against the targets in the Felsen-thal. All over the land, on hundreds of rifle ranges, that deadly infantry aim,



PRESIDENT BASHFORD
Ohio Wesleyan University

which England found so difficult to cope with in South Africa, is being patiently and zealously perfected. So it has come to pass that the modern Wilhelm Tell of our village, if he should have to fight against monarchical tyranny on the north, or republican imperialism on the west, will not put his faith in cross-bow or rolling stones. He will rather show himself a dead shot with his telescope rifle and his Krupp cannon. Miles away at exposed points on the

ziggags of the Furka, Gotthard, or Oberalp roads, he will, from his high perch on the Baezberg or Spitzliberg, pick off the officers of invading troops, or with a single shell annihilate a whole company. It looks, therefore, as if Bismarck played his diplomatic game more wisely than he knew, and that through him an overruling Providence were preparing this ancient republic, as perhaps our own republic is being prepared, to follow the things that will make at last for universal peace.

In the manifestation of its

Religious Life

our village belongs to the Middle Ages almost as unmistakably as does the Lombard tower which dominates all its dwelling-houses. Unlike such a town as Heidelberg, which changed its official religion from Catholic to Protestant, and *vice versa*, some five times, this hamlet, with the rest of the canton, has remained to this hour unchangingly loyal to the mediæval form of Christianity. Let any student of church history who would like to live for a time in the ecclesiastical atmosphere of the twelfth or thirteenth century, study sympathetically and with historic instinct the relations of priest and people, and the public and private worship of a village like this. While he will find much he could heartily wish otherwise, he will not fail to learn lessons of permanent value from so antique a type of religious devotion. The church of St. Agostino in the Italian capital has been called, on account of the fervor of its parishioners, "the Methodist meeting-house of Rome." In the sincerity and zeal of these plain mountaineers, there is also much to remind one of John Wesley and his followers. Their priest, a native of the village, recalls in face, figure and religious fervor our own Bishop Brooks, and he is everywhere accorded a degree of spiritual and temporal authority which makes pre-Reformation times more real than any page of Neander or Van Ranke. Medieval as is the type of religious life, yet there are traces of the influence of the Reformation which surged outside, but never broke into this valley. Thus the parish has, like all others in Uri, the exceptional constitutional right of electing its own priests. Catholic to the bone, it permits Protestants to be buried under the great crucifix in its churchyard and tolls their requiem with

of the West, the Epworths and the Nazareths, out of which so much good has come and is to come! And we also say: God bless our village, Hospenthal!

Hospenthal, Switzerland.

years. He is an adept in filling any breaks in the program with pertinent remarks. The fact that the city is anxious to entertain the next General Conference did not deter him from saying that the church gets



WILEY MEMORIAL HOSPITAL, KUCHENG, CHINA.

CINCINNATI LETTER

"LOSANTIVILLE."

THE Cincinnati Conference was greeted this fall by the reminder that it had been seventeen years since its last visit to the city. It was just time for the periodical reappearance of the consuming hosts of Methodism. The hospitable announcement was made that the "Queen City" did not propose to entertain her guests in hotels, but was ready to give them good home cheer of the old-fashioned sort, pieced out with plenty of amens, hallelujahs and benedictions. The Conference was housed on Walnut Hill, but the other churches gave financial aid and tried to outvie each other in spreading a sumptuous noonday luncheon. Perhaps the entertainment committee, in dispensing its open handed hospitality, was just trying to show a skeptical public how easily it could take care of the General Conference in 1904, if it got the chance.

The preachers were satisfied with their treatment, for in framing their vote of thanks, a hint was included that they would like to come again. It was just broad enough for Rev. Gervaise Roughton, of Wesley Chapel, to invite them back to the old mother church to help him celebrate the big centennial he has on the tapis next year.

* * *

the least return for expenditure from its quadrennial body of anything it exploits. He took several occasions to plead eloquently for the worn-out preacher, pointing out the fact that while salaries have doubled in the Conference, the superannuate fund has not grown.

There were few vestiges of the itinerancy left at the Conference. It was even reported that preachers had moved their household gods with impunity in August, mistaking it for September. The power of the Bishop and presiding elder is being expropriated by the walking delegate, now sent up annually from most of the churches. The Springfield District alone made things easy for the authorities by asking for the return of two dozen preachers. Rev. C. L. Conger and Rev. J. A. Story were both invited to return for the eighth year, but Mr. Conger moved, so Dr. Story enjoys the unique distinction of being the only eighth-year man in the Conference. Methodism is flourishing like a green bay tree in the neighborhood of Springfield un-

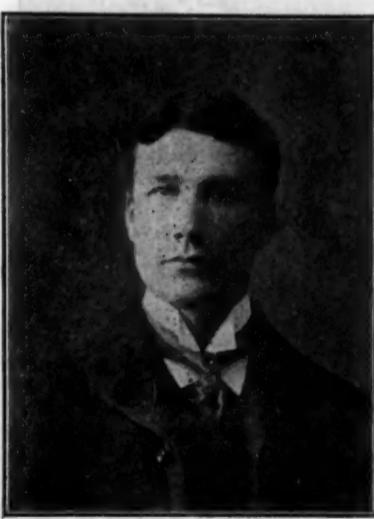


REV. J. O. WILSON, D. D.
Pastor St. Andrew's Church, New York

its musical bells. It also shows, as do other Catholic cantons, as a result of the ill-starred Catholic secession of the middle of the last century, complete political toleration towards and patriotic fellowship with the Protestant cantons.

We turn our faces toward our city home in rare old Boston; but we say, God bless the little villages everywhere, among the New England hills and on the vast prairies

The city proposes to hold a mammoth fall festival every September, President Roosevelt coming this year as one of its honored guests. With its living pictures, its vaudeville attractions, and its other features, copied from Spanish fiestas, it is by no means as Puritanic an affair as one might wish. But nothing will be more wholesome, as an offset to the fiesta, than to have a body of Methodist preachers get into the habit of coming to the city about the same time. With no striking attractions, the Conference drew a heavy patronage from both the city and the State. Bishop Moore had failed to make his home-coming tally with the dates of the Conference, and Bishop Hartzell, who was advertised, did not appear. But the audiences were large and uncritical. The churches did not suffer the drawback of having an imported bishop, Bishop Walden having been part of the very warp and woof of the Conference for over forty



ROBERT E. SPEER
Secretary Presbyterian Board Foreign Missions

under the care of Dr. C. W. Barnes. It was rumored that Dr. Howard Henderson was to retire for rest and literary work, but he accepted a two-hole appointment — Miami-Glendale — near his Hartwell home. It is quite the dearest compliment a preacher

can pay an old charge to choose it as his haven of rest.

Rev. Charles W. Blodgett showed a praiseworthy bit of enterprise in the distributing broadcast at the Conference a complimentary souvenir number of his



REV. C. E. LOCKE, D. D.
Pastor Delaware Ave. Church, Buffalo

local church paper, the *St. Paul Chimes*. It was such a profusely illustrated sheet that all Methodists who did not hang in its gallery of worthies must have felt they had suffered a lasting affront. It was a dire grievance to its editor that the postmaster discriminated against it as an advertising medium. One of the neatest illustrations in the *Chimes* was an astronomical diagram of "Cincinnati and her Satellites," in which the "Queen City" figured as the centre of population and all cities of any importance were within twenty-four hours' travel. Boston and New Orleans were lying in outer darkness beyond the line of the circumference. An explanatory note stated that the local committee have the \$50,000 guarantee fund for the expense of the General Conference in sight. The *Chimes*, with the *Church Visitor*, and other local church papers seem likely to make some inroads on the circulation of what Bishop Moore used to designate as the "Great Illuminator" — the *Western Christian Advocate*. If they continue to take themselves seriously, it is not improbable that they may cause a radical change in the *Western's* policy, forcing it quite out of the field as a purveyor of local news and into the more general field of literature. In addressing the Conference, Dr. Gilbert told the preachers humorously how *not* to present the paper to their congregations, and asked them to write to him oftener without "cavil or criticism."

The Book Concern re-employed its two field agents to recommend its publications in Ohio and Indiana.

The fact that it was the Conference's semi-centennial celebration brought a large delegation from the Ohio Conference, from which it separated in 1852. In an inimitable address Dr. Isaac Crook said that the symbol of their Conference — "O" for Ohio — was all-inclusive, and they still claimed the Cincinnati Conference as of the circle — a daughter well-grown but beloved. He pictured the hilltop where they met when it not only raised walnut groves, but was a garden for growing men like the Beechers. Down in the valley were destined to grow Presidents from the Harrisons to Hayes, and, all the time, the State was a very brooding nest for Bishops. "It now there are seen," he asked parenthetically, "any birds of passage, with bent beak ready to

seize and appropriate a mitre, what shall be done about it?"

Ohio, just at present, seems destined to become conspicuous in the world of politics by reason of strides in the direction of socialism. Tom Johnson, the aggressive mayor of Cleveland, who is enthusiastically supported by his friends as a presidential possibility, is to make an automobile tour of the State in the interest of single tax. One of the novel features of the Democratic campaign is the fact that Rev. Herbert Bigelow, of the Vine Street Congregational Church of this city, has been rewarded for his championship of the new socialistic platform by being nominated secretary of state. During the campaign he has announced that Mr. Johnson, Mayor Sam Jones of Toledo, Mr. Bemis, the tax-expert of Cleveland, and other prominent politicians, will occupy his pulpit. Some of the papers in the State have been predicting that his church members, unless more patient than the average orthodox saint, will revolt against the attempt of their preacher to drag the church into politics. But there will be no revolt. No one realizes more keenly than the quondam pillars of the church how futile it would be. The present situation is rather an amusing commentary on the practical working out of the tenets of Congregationalism. It was shortly after his call to the church that young Bigelow began preaching political doctrine instead of the pure and undefiled Gospel. The older members protested, but when an attempt was made to evict their preacher a surprising thing happened. The new converts — the horde of single-taxers and socialists — had become church members in good and regular standing and outvoted the men who had supposed they were the owners of the valuable church property.

You notice that they are all faulty fruit."

"But they are not all imperfect," said he.

"I think, though, if you will look closely, you will find that each one is specked, or wormy, or that something else is the trouble," I said.

Then he held out a great fall pippin, saying: "There is nothing the matter with this one."

And, thinking that it looked good enough



WILLIS W. COOPER

Active Promoter of Missionary Work in Epworth League

to eat, he took it in his large rough hands and broke it apart and passed me the half, and behold! it was two-thirds dry rot at the core. On the outside it was as fine and perfect an apple as one could ask to see.

I maintain that there is no fruit in His moral vineyards or orchards that is easily dislodged from its place. If any individual fruit on the Tree of Righteousness



BOYS' HIGH SCHOOL, NAINI TAL, INDIA

The courts could not help them to come into their own; and there was no appeal.

Get Right at the Core

JUST a few years ago I went into the orchard where one of my parishioners was picking up apples. We had had no unusual wind storms, but the ground was all covered with wind-falls. As we were enjoying ourselves, chatting and picking up the fruit, he turned to me and said:

"I believe the birds knock off a great many of these, don't you?"

I replied: "Why, no, I do not think so.

(His church, visible and invisible) is broken off or dislodged, something is wrong. We are not upset or severed from the "branch" by any flitting birds of passion or of rumor, nor by any "winds of doctrine," nor by persecution, or slander, nor any such thing. A life may be very earnest, very pure in all its outward aspects, but if then it becomes severed, it is because of dry rot at the heart. Friends, let us get right at the core. — WILLIAM H. STANLEY, in *Central Advocate*.

— It is often the greatness of one's need that determines the effectiveness both of prayer and endeavor. — *Wellspring*.

THE FAMILY

QUESTIONINGS

MINNIE LEONA UPTON.

May not the kindly deed
You do on earth
A fragrant flower be
In heavenly birth?

The sacrifice you make
To "help along,"
E'en though your own heart ache,
Turn to a song?

The lonely, rayless hours
Lighted by love
You gave with all your powers,
Be gems above?

Hartford, Conn.

WISE WORDS ON WOMEN

REV. JAMES MUDGE, D. D.

A FEW years ago there was published at the Riverside Press a bulky book, all about women. A vast variety of authors had been read, and their notable thoughts or expressions on this fruitful subject had been carefully culled. Nearly four thousand extracts were presented without arrangement or classification. Although this latter defect detracted materially from the value of the volume, it was interesting to look over the pages and observe how much of wit and wisdom had been expended on the theme, and in how many different aspects it could be viewed. It must be confessed that much of what was said reflected little credit on either the heart or head of its producers. There was a painful amount not merely of flippancy and insolent assumption, but also of rank injustice and inexcusable detraction. The harsh critic, the sour cynic, the scoffer at goodness, the misanthropic disbeliever in virtue of any kind, the superficial trifler, and the foul groveler in dirt, have all had their derisive flings at woman. Her foibles and frailties have been ruthlessly exposed and exultingly enlarged upon. The shallowness and badness of some have been magnified into characteristics of all, and a thoroughly false impression given of the sex. Those who have done this simply show, of course, their own uncleanness, reveal the nature of the companionships they have cultivated, and are convicted of folly from their own mouths. But besides these sharp thrusts and unfair taunts, which are not very wholesome or helpful reading, the volume gives evidence that many most noble and true things, marked with appreciation and discrimination, avoiding both flattery and scurrility, have been said about women by writers of each sex; and these it is both pleasant and profitable to peruse.

The difference, for example, between men and women, their similarity and dissimilarity, is well stated by a number of pens:

"Nature does not teach that men and women are equal, but only that they are unlike; an unlikeness so naturally related and dependent, that their respective differences, by their balance, establish, instead of destroy, their equality."

"Men make laws, women make manners."

"Women do not transgress the bounds of

decorum so often as men; but when they do, they go to greater lengths."

"Men at most differ as heaven and earth; but women, worst and best, as heaven and hell."

"Women have fewer vices than men, but they have stronger prejudices."

"Purity is the feminine, truth the masculine, of honor."

"I think man will always lead in affairs of intellect, of reason, imagination, understanding—he has the bigger brain; but woman will always lead in affairs of emotion, moral, affectional, religious—she has

"Why are you not more wise?" Woman is constantly saying to man, "Why are you not more loving?" Unless each is both wise and loving, there can be no real growth."

"No improvement that takes place in either sex can possibly be confined to itself. Each is a universal mirror to each, and the respective refinement of the one will always be in reciprocal proportion to the polish of the other."

"The greatest good that comes to a man from a woman's society is that he has to think of somebody beside himself, some-



BISHOP AND MRS. MOORE AND DAUGHTER MARIAN
From a Photograph Recently Taken in Shanghai, China

the better heart, the truer intuition of the right, the lovely, the holy."

"Always man needs woman for his friend. He needs her clearer vision, her subtler insight, her softer thought, her winged soul, her pure and tender heart. Always woman needs man to be her friend. She needs the vigor of his purpose, the ardor of his will, his calmer judgment, his braver force of action, his reverence, and his devotion."

"Any real rivalry of the sexes is the sheerest folly and most unnatural nonsense."

The true relations between men and women is another branch of the same general theme, on which some admirable sentences may easily be quoted:

"The woman's cause is man's: they rise or sink together, dwarfed or god-like, bond or free; if she be small, slight natured, miserable, how shall man grow?"

"Men can be truly civilized and Christianized only when women are free and ennobled, and women can be truly emancipated only when men are moralized and purified. The two rise and fall together."

"Man is continually saying to woman,

body to whom he is bound to be constantly attentive and respectful."

"The weaknesses of women have been given them to call forth the virtues of men."

The high place of woman in the world and the great value of the part given her by God to fill has been fully recognized and well stated by many:

"Without woman the two extremes of life would be destitute of succor, and the middle would be devoid of pleasure."

"No man ever lived a right life who had not been chastened by a woman's love, strengthened by her courage, and guided by her discretion."

"A good wife is Heaven's last, best gift to man—his gem of many virtues, his casket of jewels; her voice is sweet music, her smile his brightest day, her kiss the guardian of his innocence, her arms the pale of his safety, her industry his surest wealth, her economy his safest steward, her lips his faithful counselors, her bosom the softest pillow of his cares."

"Women are the poetry of the world in the same sense as the stars are the poetry of heaven. Clear, light-giving, harmo-

nions, they are the terrestrial planets that rule the destinies of mankind."

"A young man rarely gets a better vision of himself than that which is reflected from a true woman's eyes, for God Himself sits behind them."

Much good advice to women is set down upon these pages, and a few such extracts may well find room here:

"The making of a true home is really our peculiar and inalienable right — a right which no man can take from us; for a man can no more make a home than a drone can make a hive. He can build a castle or a palace, but, poor creature, be he wise as Solomon and rich as Croesus, he cannot turn it into a home."

"Religion is indeed woman's panoply; no one who wishes her happiness would divest her of it; no one who appreciates her virtues would weaken their best security."

"The only impregnable citadel of virtue is religion; for there is no bulwark of mere morality which some temptation may not overtop or undermine and destroy."

"A man without religion is to be pitied, but a godless woman is a horror above all things."

"Ladies sometimes forget that jewelry and profuse ornaments are no evidence of refinement, but rather tokens of vulgarity and want of taste."

"Women are never stronger than when they arm themselves with their weakness."

"The brain women never interest us like the heart women; white roses please less than red."

"Domesticity is the charming crown of womanhood."

"Affection is woman's native atmosphere."

"The reason why so few marriages are happy is because young ladies spend their time in making nets, not in making cages."

"Patience and gentleness are woman's greatest power."

Marriage, of course, and motherhood come in for extensive treatment, but we can give only a few quotations:

"The happiness of married life depends upon the power of making small sacrifices with readiness and cheerfulness."

"A bad wife is shackles to a man's feet, a palsy to his hands, a burden on his shoulders, smoke to his eyes, vinegar to his teeth, a thorn to his side, a dagger to his heart."

"Matrimony resembles a pair of shears, so joined that they cannot be separated; often moving in opposite directions, yet always punishing any one who comes between them."

"John Quincy Adams said: 'All that I am my mother made me.'"

"Benjamin West said: 'A kiss from my mother made me a painter.'"

"Unhappy is the man for whom his own mother has not made all other mothers venerable."

"I would desire for a friend the son who never resisted the tears of his mother."

"Said Napoleon: 'France needs nothing so much to promote her regeneration as good mothers.'"

"Youth fades, love droops, the leaves of friendship fall, a mother's secret hope outlives them all."

These extracts might be indefinitely extended, but some general words not coming precisely under any of the above-mentioned categories seem to us worth repeating, and may fitly bring our quotations to a close:

"The perfect woman is as beautiful as she is strong, as tender as she is sensible.

She is calm, deliberate, dignified, leisurely. She is gay, graceful, sprightly, sympathetic. She is severe upon occasion, and upon occasion playful. She has fancies, dreams, romances, ideas."

"In legislating or philosophizing for woman, we must neither forget that she has an organization distinct from that of man, nor must we exaggerate the fact. Not 'first the womanly, and then the human,' but first the human and then the womanly, is to be the order of her training."

"American ladies are known abroad for two distinguishing traits (besides possibly their beauty and self-reliance), and these are their ill-health and their extravagant devotion to dress."

"The great comfort of America is that a woman is not always made to feel her sex. She really is allowed to exist as a human being; not, unfortunately, with all the liberty of a man, but still with so much more than elsewhere as, by comparison, to be free."

"If a nation's civilization is gaged, as the wise declare, by its treatment of women, then America stands head, shoulders, and heart above all the rest of the world."

"Must love be ever treated with profanity, as a mere illusion? or with coarseness, as a mere impulse? or with fear, as a mere disease? or with shame, as a mere weakness? or with levity, as a mere accident? whereas it is a great mystery and a great necessity, lying at the foundation of human existence, morality and happiness, mysterious, universal, inevitable as death."

Webster, Mass.

A Broken Idol

Yes, it is broken; but I still go on,
And I am hiding it from curious gaze;
No tear shall fall to tell the soul's sad strife.
The path grows barren, but that Greatest

Life,
Stainless, triumphant, had its desert ways,
Its night of agony, its piteous dawn.

— CECIL SWIFT, in *Christian Advocate*.

OUR DISTINGUISHED GUEST

MISS CLEMENTINA BUTLER.

A GIFTED daughter of India is speaking in Boston and vicinity on behalf of her philanthropic work in the city of Poona. She is a Parsee, one of that band of Persians who fled to escape the bitter Mohammedan persecutions and took refuge in India. Their purer faith and superior condition constitute the reason why little missionary effort has been undertaken among them. Few are the converts from the faith even now. The father of our visitor was the first of his race to accept Christ. Singularly enough, he was brought to this allegiance without the teaching of any missionary, though the Christian life of the president of the college which he attended had undoubtedly its deep influence on his mind. He was sent to the office of this president one afternoon, and requested to wait for his return. The sudden death of a professor of the institution caused the president to forget his appointment, and it was late at night when he returned to his office to find that a fine sense of honor had kept the young man from leaving. The room had become dark, and to while away the tedium of the hours the student had moved to the window where a large book lay open on a stand. The moonlight came in at the window and shone directly on the page. Attracted by the possibility of reading by its clear light, Mr. Sorabji took up the book. He read and reread the Sermon on the Mount — for it was this that the devout president had

been studying — and before the return of his friend the Word of God had accomplished its work in the heart of the thoughtful young Parsee.

As the family was one of wealth and prominence, the opposition was very bitter to his becoming a Christian. The persecution which he endured culminated in his being set adrift on the Indian Ocean without oars or food. He was providentially rescued, and joined the Church of England Mission, in which he became an honored minister. He married a Christian girl, and they have each been instrumental in accomplishing much good in the city of



MISS SUSIE SORABJI

Poona. Seven daughters came to the home, and when the friends — looking at these little girls from the standpoint of Indian public opinion — commiserated the mother on such an affliction, she bravely answered: "I expect to live to be as proud of my daughters as of my son." And she has been justified in this faith. The eldest, Miss Cornelia, was the first woman from India to study law at Cambridge, England, and is said to be the first woman of any race to take her degree in that course there. Her usefulness is unlimited in a land where many women fail to receive their just claims, since they may not see and converse with a lawyer, or leave their zananas to appear in court. To such Miss Sorabji can go, and she has been instrumental in righting some grave wrongs for these secluded women. Another sister was appointed when only twenty-one to teach in a government college. It was quite a question whether the young men would condescend to be taught by a woman, but she won the day. Another daughter read her father's paper at the Parliament of Religions. The youngest is now studying medicine in England, preparing to do good among the women of India. Miss Susie Sorabji has established schools for the poor children of four races, and has been most successful. She is to speak at the meeting of the New England Branch of the Woman's Foreign Missionary Society at Provi-

dence, and also at the General Executive at Minneapolis. Her perfect command of English and her thorough knowledge of the customs and religions of India enlist the attention and enthusiasm of her audiences. She has recently been made a life member of the Woman's Foreign Missionary Society by the courtesy of Mrs. Foster, of Clifton Springs. This fall she will return to India to take up her work at Poona.

COLOR IN WALL DECORATION

JEANNETTE M. DOUGHERTY.

THE use of yellow in various tones is popular for decoration. It is a color that imparts vivacity and warmth, and it is of special value in city houses for the artificial light that it brings into the room. Its most effective use is to mingle it with other colors.

If yellow is used in masses, it needs to have combined with it some material with light and shade. The popularity of yellow in plain paper or kalsomining for ceiling and cove, with a plain green wall, is a happy combination, as it brings a glow of sunlight into the room. The new wall papers show gay floral designs in yellow to be used for ceiling and deep frieze. The striped papers in yellow are suitable for bedrooms.

Green is a clean, cheerful color, and makes a good background for decorative furnishing; but William Morris says one must be very careful of a vivid green and seldom use it bright and strong. He adds that a green at once pure and neither cold nor rank, not too bright to live with, can be obtained, and that such a green is restful to the eyes; and in this matter we are bound to follow nature, and make use of green, that work-a-day color. Ruskin has suggested that our pleasure in spring foliage is from the tenderness of tone rather than the brightness of hue.

Olive shades are useful, and harmonize with most drapery fabrics. For sunny rooms bluish tints are good in giving an atmosphere of coolness, space, and air. The color in a chamber is important in bringing an air of restfulness and quiet beauty into the room. A dark room, or one lacking sunshine, requires bright, warm colors — pink, pale green, or cream. For dining-rooms red has been replaced by green or blue in soft shades. In the new apartments the dining-room is finished in dark wood, and the wall is paneled in green or blue burlap.

William Morris gives a note of warning in which he says we must be moderate in the use of color on our walls. We may go along the scale from light to bright to deep and rich, he says, but some soberness of tone is absolutely necessary if we would not weary people and make them cry out against all decoration.

Fine color is inspiring, and we cannot place too great value upon it. The aim in color must always be to secure pure, clear tones. Color is used as one of the advanced methods in teaching music to children. This instruction, which has adopted a scheme of colors to represent musical tones, shows that there is recognized in color a power to express feeling as well as form.

Chicago, Ill.

— "You have what I call a quinine cough," said the doctor, proceeding to mix a dose of medicine for his caller. "And a

quinine cough, I suppose," wheezed the patient, "is a sort of Peruvian bark."

The Dissipated Girl

NOT many weeks ago I met an old friend who told me of her busy life. She is president of the Junior Society of Christian Endeavor, treasurer of the Society of Christian Endeavor, secretary of the Woman's Missionary Society, chairman of the program committee of the Woman's Literary Club, secretary of literature for the Presbytery to which her church belongs, an active member of the Musical Society, president of the Village Improvement Society, a member of the Woman's Auxiliary of the hospital in her town, and an energetic worker in the Woman's Christian Temperance Union.

The long list was rather appalling. Especially so when I remembered that she had a husband and two children, and a pretty little home which must occasionally need attention.

The speaker went on to explain that her correspondence was so large that she had

remember that one of the commands about giving is that each one shall give according to his ability, not far beyond it, using strength so prodigally as to become a physical bankrupt.

About a decade ago there was published a little book called "The Technique of Rest." Its author, Anna C. Brackett, says many wise and helpful things. Among them is the following: "Look carefully through all the claims pressing upon you in your complicated life, and decide once for all what it is that is the one really important and overwhelming duty in it and should be the one dominating aim. Then remember that if you succeed in that, the others, so multifarious, are really no more than the fringe of the garment, and that you need not spend so much anxiety over them provided that the one most important is faithfully attended to. What that is for each woman no other person can decide for her."

But just here is where many a woman and girl makes a mistake.

Many of you are familiar with the story of the little boy who, while playing in the



NATIVE KOREAN SCHOOL

been obliged to label various compartments of her desk with the initials of the respective societies so that her letters might not become confused. And I wondered if it might not eventually become necessary for her to have a dictionary of abbreviations lest she should forget the names of her many organizations.

It was really no surprise to me when, in answer to my inquiries regarding her health, she said: "My nerves are not so strong as usual. They tire so quickly."

Surely none but nerves of iron or brass could stand so great a strain. And yet, if, as a natural course of events, my friend shall within a few months become a victim of nervous prostration, her large circle of admirers will, I suppose, wonder at the mysterious providence which has cut short her career of usefulness. The "mysterious providence" was nothing more nor less than her own recklessness in squandering her God-given strength.

Please do not misunderstand me. Do not infer that I am trying to promulgate the idea that girls should not engage in religious and philanthropic work, nor bear their part in trying to right the great wrongs of the world. Far from it. I believe that the passage, "God loveth a cheerful giver," refers not only to gifts of money, but of one's time and talents. But you

street, was run over and badly injured. When he was taken up he gave the address of his father's office, saying: "I guess you'll have to take me there, for my mamma has gone to a mothers' meeting to tell other mammas how to take care of their little boys."

And so many a girl works with great energy in some society for the reformation of the world, while her brother, missing her presence in the home, finds entertainment outside. It may be he is exposed to the very evils she is trying to battle. Or, while she is out trying to influence legislators for the enactment of prohibitory laws, the young man she might have influenced for good may be acquiring the taste for the very drink she is trying to prohibit.

Let me urge you, dear girls, to inquire, first of all, if you have done all your duty at home. Then you may take up all the clubs and societies that you think worthy of your labors. But remember, always, that the very best of nerves can stand but a certain amount of tension, and that you must give some thought to the care of your health.

I hope that "the dissipated girl," the girl who, out of the very goodness of her heart, wants to engage in all kinds of charitable schemes, will remember, also, that she cannot possibly do but a certain amount of

work well, and in undertaking so much, she is robbing the very cause she wishes to serve.

"One thing at a time, and that done well, is a very good rule, as many can tell."

— MARGARET P. BOYLE, in *Epworth Herald*.

BOYS AND GIRLS

The Clever Kittens

"My cat speaks French," said little Jeanne, "As plainly as can be; Says 's'il vous plait' (that's 'if you please')."

And thanks me with 'merci!' I know, because I understand Each word she says to me."

"And mine speaks German," with a nod, Said Lisa from the Rhine; "Says 'bitte' when she wants a drink, And 'ja,' of course, and 'nein.' I wouldn't have a cat that spoke A different tongue from mine!"

"That's true for you!" sweet Nora said, With merry look demure.

"Me own shpakes Oirish! Whin I set A saucer on the flure, An' ask her would she like some milk, The darlint tells me 'Shure!'"

I met those kittens afterward, No matter where nor how; I listened well to what they said — Would you believe it now, They spoke in English, every one, And all they said was "Miaow!"

— MARGARET JOHNSON, in *Woman's Home Companion*.

A LITTLE DIGGER OF WEEDS

"NINETY-FIVE, ninety-six, ninety-seven," counted Marian, with a long sigh. "Three more to make a hundred!"

Little Marian, in her gingham slip gown, armed with a strong kitchen knife, was digging out dandelions for two cents a hundred. It was in the little green plot between the walk and the curbing. She had it free from weeds now, and she was to dig nowhere else. She had dug out some with the knife, and some with her sturdy little fingers, lying flat on the ground. The little strip had been kept so well mowed that the dandelions grew very low and close in among the short grass and were not easy to take out. She would have liked to go over and dig in the school-yard across the way, for there the dandelions were big and strong, each one crowned with fluffy blossoms; but she had been told to do her digging in that small green plot, so there she stayed.

"Oh, ninety-eight," cried Marian, spying out a stunted bit of a plant that fairly hugged the ground. "But, dear me! I don't believe there's another one."

Still, after a long search, she did discover another tiny mite growing almost under the edge of the sidewalk.

"Ninety-nine! Now, if I could get just one more!" sighed Marian, examining the grass with an anxious eye. "Who'd ever s'pose that dandelions would go and sow just ninety-nine of themselves, and then stop short?"

"Hello!" said Johnny Briggs, stopping short at the sight of the little figure

lying on the ground. "What's the matter with you?"

Johnny Briggs was a new boy just moved into their block.

Marian told him. "And I don't s'pose I'll ever get that two cents," she said, "though I lack only one; but there isn't a single one more!"

"Does your mother always count things?" asked Johnny.

"No," said the little girl. "She just asks how many, and I tell her."

"Then it's easy enough," said Johnny. "She'd be sure, just looking at them, that there must be as many as a hundred!"

"Johnny Briggs!"

"Anyway," suggested Johnny, red spots coming into his cheeks, "how do you know you didn't make a mistake when you counted?"

"I know I didn't," said Marian. "I counted 'em nine times."

"See here, wait a minute!" said Johnny; and away he darted across the street.

"There!" cried he, returning with a dandelion plant and tossing it into Marian's basket. "Now you are all right."

"No, I'm not," said Marian, shaking her curly head. "Johnny Briggs, I think you're a *kind* boy, but I guess you're not *honest*. If you're going to live in our block, I hope you'll be *honest*. You see we're trying to make our block the *nicest* block in this street. That's why mamma and I are digging out our weeds."

"I'm *pretty* honest," said Johnny, who was also pretty red. "And say," he called back at the gate, "I s'pose, maybe, every time I see a dandelion I'll think about keeping the block nice."

Little Marian sat on the ground a few minutes longer, thinking about Johnny Briggs. "I guess he'll be a nice boy to have in the block," she thought. She liked very much what he had said at the gate.

When Marian carried her pan of weeds to her mother, she said, "Mamma, there's only ninety-nine in *this* hundred; but there isn't one left to dig. Couldn't I do something else to make up for that other dandelion?"

"Yes," said her mother, smiling. "You may run and wash my only little girl's hands for me, and then bring me my purse." — CARROLL WATSON RANKIN, in *Little Folks*.

Children's Funny Sayings

— Little girl just returned from market. *Mother*: "Well, Mary Ann, didn't the butcher have pigs' feet?"

Mary Ann: "O mamma, I went and looked; but I could not see whether he had pigs' feet or not, for he had his boots on." — *Harper's Bazar*.

— *Grandma*: "Johnny, I have discovered that you have taken more maple sugar than I gave you."

Johnny: "Yes, grandma, I've been making believe there was another little boy spending the day with me." — *Ibid.*

— He was a proud little fellow as he strutted around in a new pair of trousers that his mother had made for him, and very important he looked as he squared himself in front of his best friend, the corner groceryman, and said: "I bet you can't guess what my trousers are made of."

"Of broadcloth?" asked the groceryman. "Nope," replied the little fellow.

"Of corduroy, then?" ventured the groceryman.

"Nope."

"Of jeans?"

"Nope."

"Well, what are they made of, then?"

"Of papa's old ones," triumphantly replied the happy little fellow. — *Exchange*.

OUR DAISY CHAIN



Mrs. J. D. Pickles and her Daughters

Isn't this a pretty picture — these two dear little girls and their mamma? They are the daughters of Rev. Dr. John D. Pickles, of Westfield, Massachusetts, and were both born in the parsonage of Tremont St. Methodist Episcopal Church, Boston. Their grandpa is Rev. N. P. Selee, of the New England Southern Conference, who lives in Melrose, and who was made happy by a visit from his little granddaughters during the summer. Their names are Katharine Maynard and Marion Selee. Which is Katharine? She is three and a half years old, and Marion is two and a half. One day her mamma overheard Katharine giving thanks at a meal she and Marion had prepared, as follows: "Our Father in heaven, we are glad to get home again. Amen!" One night when Mrs. Pickles was putting Katharine to bed, she said to her: "Mamma has no one to put her to bed." Katharine replied, instantly: "Well, mamma, when I'm big, I'll put you to bed, and then I'll go downstairs." How surprised the mamma of these two little "Daisies" will be when she opens her HERALD and sees this picture, for she doesn't know one word about it!

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson II

SUNDAY, OCTOBER 12, 1902.

JOSHUA 3:9-17.

[Study Joshua 3:9 to 4:7].

CROSSING THE JORDAN

I Preliminary

1. GOLDEN TEXT: *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.* — Isa. 43:2.

2. DATE: B. C. 1451, April.

3. PLACE: The Jordan, opposite Jericho.

4. HOME READINGS: *Monday* — Josh. 3:1-18. *Tuesday* — Josh. 3:14 to 4:7. *Wednesday* — Josh. 4:8-18. *Thursday* — 2 Kings 2:1-14. *Friday* — Psa. 78:1-16. *Saturday* — Psa. 114. *Sunday* — Isa. 43:1-11.

II Introductory

The spies sent out by Joshua had visited Jericho, and after many perils had eluded pursuit and had returned to the camp in safety. They brought a favorable report — that Jehovah had delivered the land into their hand, for all the inhabitants were fainting with fear because of them. The Israelites, therefore, were bidden to "sanctify" themselves in preparation for an approaching "wonder," to be wrought by the hand of the Lord. Fortified by special promises Joshua, the next morning, broke camp and moved toward the Jordan, the priests in the van bearing the Ark of the Covenant. It was the season of the year when the river overflowed its banks, its swollen, yellow stream rolling broad and deep toward the Dead Sea. There were no boats, no fords; yet the obedient priests, undismayed, marched directly to the impassable barrier. But no sooner had their feet touched the brink than the waters ceased to flow, and the astonished people saw them go straight forward and downward into the middle of the channel — "their feet sinking in the soft bottom as they advanced" — and come to a halt, as they had been ordered to do, until the host should pass over. Following the priests, at the distance of three-quarters of a mile, came the forty thousand men of the transjordanic tribes, who, though they had received the portion of land allotted to them, had yet consented to assist their brethren in the conquest of the Canaanites. After these, according to tradition, came the women and the children in the centre, and these were followed in the rear by the main division of the armed host. As the waters had been checked in their course, and heaped up "very far off, at Adam, the city that is near Zaretan" — distant from fifteen to thirty miles northward — the people could "cross along a great breadth of front, which would immensely facilitate the passage." Everything occurred precisely as God had promised Joshua. After the host had crossed safely over, and the twelve chosen men had taken the twelve stones from the bed of the river wherewith to erect a memorial of this memorable interposition, the priests were commanded to come up out of Jordan, and the moment that their feet touched the river margin,

the waters renewed their course and overflowed their banks as formerly.

III Expository

9, 10. **Come hither.** — Joshua had given his orders to the priests; he now gathers the people. "This summons to hear the word of the Lord, points to the importance of the following announcement" (Keil). **Hereby ye shall know.** — The coming miracle will prove it. **The living God is among you** — and not a dead idol, as were the gods of the surrounding nations. Jehovah would, in a striking manner, reveal Himself as "living," that is, as real, efficient, personal. "No local deity, like those heathen deities whose sovereignty was often as limited as a German duchy; no limited being, but Master of all powers of nature, Master of all tribes of men, with the government upon His shoulder of all things; able to open a path where all passage seemed denied; so that Israel's future would not depend on their wisdom, strength or fortunes, but would depend supremely on the favor of God" (R. Glover). **Will drive out, etc.** — Seven tribes are here enumerated, whereas ten nations were to be dispossessed, in the promise to Abraham (Gen. 15:19-21). Names and boundaries had doubtless changed in the lapse of four hundred years. **The Canaanites** [The R. V. here and in the following uses the singular, "The Canaanite," etc.] — or, lowlanders, dwelling in the valley of the Jordan, in Esdraslon and on the seacoast. **The Hittites** — sons of Heth, the second son of Canaan; they dwelt near Hebron in Abraham's day, and Esau married two wives from among them. Subsequently they became a powerful nation. **Hivites** — midlanders, or villagers, dwelling "under Hermon, in the land of Mizpeh;" also at Shechem and Gibeon, and in Lebanon; a peaceable and commercial people. **The Perizzites** — the rustics, or agriculturists, dwelling partly in the south and partly on the slopes of Carmel. **The Gergashites** — supposed to have been a tribe of the Hivites, known in the New Testament as the Gergesenes (Matt. 8:18). **The Amorites** — the mountaineers, descendants of Canaan, and the most powerful of all the tribes specified; their home was in the district between Hebron and the Dead Sea, but they also occupied the country from the Arnon to the Jabbok. **The Jebusites** — dwelling in Jebus, or Jerusalem. They were not expelled from their stronghold until David's time.

11-13. **The ark . . . of the Lord of all the earth.** — Notice Jehovah's claim to the sovereignty of all lands, by virtue of which He could dispossess these heathen tribes and bring in His chosen people. **Take you . . . out of every tribe a man** — for the purpose, as we learn subsequently, of carrying the memorial stones from the bed of the river to the bank. **The waters . . . shall be cut off from the waters** (R. V., "even the waters") **that come down from above.** — The waters coming down should, at a certain point, be miraculously dammed, permitting the channel to run dry. **They shall stand upon a heap** (R. V., "they shall stand in one heap") — being, as it were, congealed, and so kept from overflowing the country.

So the twelve apostles were twelve goodly stones, taken out of the common quarries of humanity, to show before the world what forms of Godlike manliness the great Sculptor could shape and polish. "What mean ye by these stones?" From simple peasants and fishermen, such dignity and grandeur? Out of a nation so narrow and rigid, such breadth and pliability? These are witnesses of Christ's resurrection, each of whom can say, "Christ liveth in me" (Sarah F. Smiley).

14. **Removed from their tents** — pulled up the tent pins and broke up the encampment. **Priests bearing the ark** — and leading the van at a distance of two thousand cubits ahead of the people, so that all the host could see the ark and all that was transpiring. **Jordan overfloweth all his banks** — or "is full to all its banks;" brimful. Its width at these times is sometimes nearly half a mile, and it is incapable of being forded. This fullness is occasioned by the melting of the snows in Lebanon. **All the time of harvest** — the barley harvest, in April and May. To have the river run dry at this season and precisely at this juncture when it was palpably impassable, was a signal proof of miraculous intervention.

The Jordan flows at the bottom of a deep valley, which descends to the water's edge on either side in two, occasionally in three, terraces. Within the lowest of these, the stream, ordinarily less than 100 feet wide in this lower part of its course, is confined. The margin is overgrown with a jungle of tamarisks and willows — the covert, during the latter months of the year, of wild beasts. But in springtime these thickets are reached by the rising water (Jer. 49:19; 50:44); and the river, occasionally at least, fills the ravine which forms its proper bed to the brim, as Robinson saw in 1838. Its highest rise takes place about the time when Joshua had to cross it (Cook).

16. **The waters . . . rose up** — arrested and heaped up by Divine interposition, exercised in some unknown way. **Very far from the city Adam** (R. V., "a great way off at Adam") — "situated, it is thought, where now we find the ford Damieh, with remains of a bridge of the Roman period" (Maclear). **Beside Zaretan** — the same, probably, as the Zarethan of 1 Kings 7:46. Identified with Kurn Surtabeh, about fifteen miles above Jericho. "M. Ganneau has drawn attention to a fact mentioned in the history of Sultan Beybars, that in A. D. 1267, whilst the bridge at Jisr Damieh (or Adam) was being repaired, a land-slip, some miles above, dammed up the Jordan for several hours, and the bed of the river below was left dry, the water being drained off to the Dead Sea. What occurred six hundred and fifty years ago, by what we call natural causes, may well have occurred three thousand years before, timed by Divine interposition" (Canon Tristram). **The sea of the plain** (R. V.,

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"the Arabah") even the salt sea. — "It is known now, though never in the Scriptures, as the Dead Sea, into which the Jordan flows. It is called the Salt Sea (Deut. 3:17) on account of the intense saltiness of its waters, which contain twenty-six per cent of saline properties, so that the human body floats upon it like a cork. It is forty-six miles long and ten broad. The Jordan and several minor streams flow into it, but it has no visible outlet, the evaporation from its surface, ever sultry, carrying off its waters" (T. Johnson). People passed over.—The water being cut off from above, the whole channel down to the Dead Sea was turned into a ford. It was not a narrow but a broad passage, therefore, and the people could pass over quickly. Right against Jericho — to the great plain that reached to its walls. "It is probable," says Prof. Bush, "that the people crossed the river at what was afterwards called Bethabara, or 'house of passage,' which seems to have derived its name from this very circumstance. It was here that John baptized, and that Jesus, as well as Joshua, began to be magnified."

17. Priests stood firm — took up their position in mid-channel, supporting the ark probably on their shoulders. On dry ground — or ground drained of water. Until all . . . were passed. Says Keil: "This could easily have been accomplished in half a day, if the people formed a procession of a mile or more in breadth."

The Jordan is now passed, and Canaan is attained! Their departure from Egypt and their arrival in Canaan are signalized by parallel miracles of sea and river. Both at their exit and at their entrance Jehovah leads them through a watery gate, by cleaving the waves asunder (D. Steele).

IV Inferential

1. When we are looking for God to do wonders in our behalf, it is our part to "sanctify" ourselves by way of preparation — to cleanse ourselves "from all filthiness of the flesh and the spirit, perfecting holiness in the fear of the Lord."

2. We are fearlessly to face obstacles apparently insurmountable, when God bids us go forward.

3. God often chooses that time to summon His people to go forward when the obstacles are especially formidable, when the Jordans of difficulty are full and strong, overflowing their banks.

4. We are to gain courage and hope for the future by the deliverance and support granted in the present.

5. The great Captain of our salvation hath Himself trodden the waves of Jordan. All His true followers, when called to pass over, will enjoy His animating presence and go through to the promised land dry shod.

V Illustrative

1. When, in the fourth century of the Christian era, the Goths, amounting to nearly 1,000,000 persons of both sexes and all ages, crossed the Danube, which had been swelled by incessant rains, a large fleet of vessels, of boats, of canoes, was provided; yet many days and nights they passed and repassed with indefatigable toil, and, notwithstanding the most strenuous efforts of the officers, many were swept away and drowned by the rapid violence of the current (Thornley Smith).

2. In the west of England at one time there was considerable discussion about "dockizing" the River Avon; that is, so throwing a dam across the mouth that all the river up to Bristol would be converted into one huge dock. And in the discussion the strength of such a dam, its cost, its leak-

age, the right place for it, how to provide for the outlet of all water above a certain level, were canvassed by all. Here we have the "dockizing" for a day or two of the River Jordan, a very much larger river than the Avon, one whose very name suggests the swiftness of its current. And the dam that effects this great collection of the waters is "the ark of God," set down in the midst of the Jordan bed, with the priests grouped on either side. How would the philosophers of that day criticize that dam, and express with assumed anxiety their fears that the law of gravitation and the law that governs the flow of liquids would prove too much for the legs of the priests, and even for the weight of the tables of stone! But whatever fear might be entertained by the priests, there was a Power which operated from that ark which dammed the river as no engineer could have done it. So that instead of reading of struggling with the water, of multitudes carried down the stream, of hairbreadth escapes, of multitudes left behind, all got safely across (R. Glover).

STANDARD BEARERS' RALLY

MRS. ANNIE E. SMILEY

WHO but Clara M. Cushman would have thought of planning an excursion to the Charlestown Navy Yard by the young people of our newest missionary organization, and who but Clara M. Cushman would have thought of forming a navy department of our Woman's Foreign Missionary Society?

These are questions which occurred to more than one of the eight hundred persons who attended the Standard Bearers' Rally and Excursion, Saturday afternoon, Sept. 20. Chaplain Tribou was guide about the Navy Yard, and the various trips were carried out with military precision. The first trip was a visit to the old ship "Constitution," where all were invited to register. The "Olympia," whose weather-stained pennant was the model of the Standard Bearers' badge, and the inspiration of the whole Standard Bearers' movement, lay at anchor a short distance from shore, and attracted a good deal of attention. The receiving ship "Wabash" was thronged with visitors during the entire afternoon. In vain did Chaplain Tribou endeavor to entice the waiting multitudes away from the platform which led down to the caboose-like wooden transport which carries people from the Yard to the ship; to the "Wabash" all were bound to go, and some waited nearly an hour before they could be ferried across.

At 5 o'clock the Navy Yard was deserted, as the last Standard Bearer turned her (or his) steps towards the People's Temple, where rations were to be served. Seven kinds of biscuits, doughnuts, cheese and coffee were provided in abundance, and home-made candy was sold in one of the vestries.

The first feature of the evening's program was the appearance on the platform of a number of persons wearing the costume of the various countries where missionary work is being carried on. Rev. A. H. Nazarian, pastor of Mt. Bellingham Church, Chelsea, introduced a young Armenian and his sister, both of whom wore Turkish costumes, rich with beautiful embroideries. Miss Cushman introduced the group in Chinese costume, the bride in her red gown and the priest in his saffron robe attracting much attention. Then three demure Japanese maidens came on the platform, taking very short steps on account of their narrow skirts. One of these young women was a sure-enough Japanese

girl, Miss Shibata, of the Boston Conservatory of Music. She is a very pretty girl, and looked like one of the Japanese dolls we see in the toy-shops. Miss Clementina Butler introduced the women in Hindu costume. Some wore brilliant colors and some were in pure white, but all were bundled and swathed until we wondered how the women of India can do their house-work, with a shawl draped over their heads and shoulders.

"Mother" Nind was the first speaker of the evening. Her words were like a ringing challenge to battle, but she looked like the dove of peace in her silver-gray gown and with her silvery crown of hair. A Patriotic Drill, arranged by Miss Elsie Brodrick, of Waltham, was so greatly enjoyed that the audience demanded its repetition. Miss Elizabeth Northup, of Waltham, wrote the "Standard Bearers' Rally Song," which was sung to the tune of "Maryland, My Maryland." The address of the evening was given by Mrs. F. D. Gamewell, who told us "Some Unpublished Stories of the Pekin Siege." At 9 o'clock the exercises were over, and every one was eager to get the right car home.

This Standard Bearers' organization, which is one of the blossoms of the great young people's movement, has had a remarkable growth. Early in 1901 the first company was formed by Miss Clara M. Cushman in Southbridge, Mass., and now there are 20,000 Standard Bearers, supporting seven missionaries in the foreign field. This movement is bound to spread until the Standard Bearers' pennant shall wave above the Stars and Stripes all over our land, and the motto, "Make Jesus King" shall be the watchword on a hundred thousand tongues.

"Surely the Captain may depend on me,
Though but a Standard Bearer I may be."

Lowell, Mass.

WANDERERS

Travel Thousands of Miles and Find It at Home

We go about from one place to another in search of something we desire, without success, and finally find it right at home awaiting us. A mining engineer out in Mansfield, Mo., tells of his experience with coffee. He says:

"Up to the year 1898 I had always been accustomed to drinking coffee with my breakfast each morning. In the summer of that year I developed a severe case of nervous prostration, and I took several courses of treatment for it in Toronto, Buffalo and New York City without obtaining any permanent benefit.

"One of the most trying manifestations of the malady was a condition of nervous excitement in which I found myself every day during the forenoon. It never occurred to me to attribute this to coffee until I read an advertisement of yours last fall describing a case similar to my own which had received benefit from the use of Postum Cereal Food Coffee. I at once changed my breakfast beverage from Java and Mocha to Postum, and the effect was nothing short of marvelous. After using it less than a week I was free from morning attacks, and in six months all my nervous symptoms had disappeared.

"I have demonstrated the fact that by following your directions in making Postum Food Coffee, any one can obtain as rich a cup of coffee from Postum as from any of the imported brands, and may rest assured that they will escape the injurious effects of coffee and experience much benefit from the use of Postum." Name given by Postum Co., Battle Creek, Mich.

OUR BOOK TABLE

Daniel in the Critics' Den. A Reply to Professor Driver, of Oxford, and the Dean of Canterbury. By Sir Robert Anderson, K. C. B., LL. D. Fleming H. Revell Co.: New York, Chicago and Toronto. Price, \$1.25.

The reader who picks this book up with the expectation of finding something dry will be disappointed. It has the flavor of a controversial debate, and is well spiced with irony. The author valiantly defends the Book of Daniel from the destructive critics, and Dr. Driver in particular. Naturally he has considerable to say in opposition to destructive criticism in general. He says: "It behooves us to distinguish between true criticism as a means to clear away from that word corruptions and excrescences, and to gain a more intelligent appreciation of its mysteries, and the Higher Criticism as a rationalistic and anti-Christian crusade. The end and aim of the latter movement is to eliminate God from the Bible."

The Price of Africa. By S. Earl Taylor. Jennings & Pye: Cincinnati. Price, 50 cents.

A timely and helpful series of text-books is being issued under the joint editorship of Prof. Amos R. Wells and Mr. S. Earl Taylor for use in the study classes of the United Society of Christian Endeavor and the Epworth League. "The Price of Africa" is one of this series. It is happily conceived and well worked out. A large amount of valuable missionary information is brought together in the biographies of David Livingstone, Adolphus C. Good, Alexander M. Mackay and Melville B. Cox, and cleverly arranged, with maps, for systematic study of missions in Africa. It is entitled to a place in your library on missions.

The Awakening of Anthony Weir. By Silas K. Hocking. The Union Press: Philadelphia.

Anthony Weir, who is the son of a farmer, deliberately chooses the ministry as a profession, without regard to a spiritual call. At the outset of his career he receives calls from two churches — one small and of little prominence, and the other large and influential. After much deliberation he accepts the latter, but in so doing sacrifices his love for a young woman whom he expected to marry, but whom he did not consider quite stylish enough for the manse of the larger church. In time he becomes very popular. He delivers high flown discourses that entertain his fashionable hearers, but do not disturb their sleeping consciences. He becomes interested in a cultured young lady of wealth, and seeks her in marriage. She accepts him, and his rival, a liquor-dealer, vows to ruin Anthony. He accomplishes this by hiring a man to impersonate the clergyman and make a pretense of being drunk. Anthony's landlady also is bribed to tell that she put him to bed while he was intoxicated. Meanwhile Anthony is caught in a railroad accident, and his narrow escape from death brings him to a realization of his failure as a Gospel messenger. His promised bride rejects him and marries the liquor-dealer. He is forced to resign, becomes a clerk in a book-store, and later takes up real Gospel preaching in the little church which he had rejected at the beginning of his ministerial life. He thinks of his former sweetheart, and seeks for her only to find that she has become the wife of one of his intimate friends. Haunted by the memory of the golden opportunity for winning disciples to Christ, which he had enjoyed for a season and then lost forever, he devotes himself unremittingly to his mission work, drawing the people around him and achieving more real success than he had while pastor of the larger church. The story will be read with deep interest by the

public generally and by all classes of ministers in particular.

Jesus the Jew, and Other Addresses. By Harris Weinstock. Funk & Wagnalls Co.: New York and London. Price, \$1.

President David Starr Jordan, of Stanford University, introduces the author, and speaks of him as a most worthy representative of the Jewish people of America. Among the questions of vital interest discussed are: "What is the modern Jewish idea of Jesus?" "Do the Jews look forward to the coming of a Messiah?" "Do they continue to look upon themselves as God's chosen people?" "Does the modern Jew approve of intermarriage?" The author is progressive, and takes broad and liberal views of the relation of his race to the rest of humanity, but claims much for the Jews as promoters of civilization which rightfully should be credited to Christianity.

European Constitutional History. By Nelson Case. Jennings & Pye: Cincinnati. Price, \$1.50.

The scope of this book is fully described in the sub-title. It deals with the origin and development of the governments of modern Europe from the fall of the Western Roman empire to the close of the nineteenth century. The growth of constitutional principles in each country and their final expression in written form give the reader a satisfying insight into the civil life of the Old World, and enable him to understand occurrences in daily events that are not explained by the newspapers.

Outline Studies in Acts, Romans, First and Second Corinthians, Galatians and Ephesians. By William G. Moorehead. Fleming H. Revell Co.: Chicago, New York and Toronto. Price, \$1.25.

General readers of the New Testament will welcome these "outlines." While not strictly expository, they give what is believed to be the essential meaning of each book treated. Many troublesome questions unanswered in the text are explained. It is a very convenient volume, and should find a place in the library of every Bible student.

The Key to the Missionary Problem. By Rev. Andrew Murray. Third edition. American Tract Society: New York.

This is a very brightly written book, and is sure to interest even those who are not deeply concerned about missions. The fact that this is the third edition is evidence of its popularity. Among the phases of the subject discussed are: "Foreign Missions: A Test of the State of the Church;" "The Moravian Church and Love to Christ;" "The Missionary Problem a Personal One: Every Believer a Soul-Winner;" "A Missionary Ministry;" "A Call to Prayer and Humiliation."

As Seen from the Ranks. A Boy in the Civil War. By Charles E. Benton, of the One Hundred and Fifteenth New York Volunteers. G. P. Putnam's Sons: New York and London.

"In these sketches," says the author, "I have had constantly in mind that large portion of the public — and may it ever grow larger — who have never witnessed scenes of war, and have written for them rather than for veterans, aiming to present in a series of pen pictures the drama of the Civil War as seen from the ranks." He has succeeded admirably in carrying out his purpose. The sketches are intensely realistic and vivid, and undoubtedly give a true understanding of the experiences of soldiers in a campaign.

The College Man in Doubt. By Nolan Rice Best. The Westminster Press: Philadelphia. Price, 50 cents.

The seriously inclined young man or woman in college, who has reached the stage of religious doubt, will find this little book very helpful. It is evident that the author knows what he is writing about. He deals incisively but sympathetically with the youth whose traditional faith is

severely tried by the processes of the school-room and his newly-awakened questionings. While the foundations of the old beliefs are crumbling, the student must be re-established upon a new, broader and stronger basis which cannot be shaken by future excursions into the undiscovered depths of all truth. Mr. Best's treatment of the fundamental religious questions as herein presented will be of inestimable value during the disturbed state of the "college man's" mind. He uses excellent language, avoids all stereotyped and cant expressions, and makes a most convincing argument.

Castleton's "Prep." By Charlotte Murray. Six illustrations by Florence Reason. Union Press: Philadelphia. Price, \$1.25.

A prospective member of the British Parliament, by right of his noble birth, keeps a stationer's shop in a provincial seaport town so he will have an opportunity to study life from the level of the common people. He believes in the gospel of helpfulness, and carries out his convictions so generously that the rector, although not knowing the young man's social position, is led to respect his character. Inevitable complications arise, which naturally form interesting features. The story is permeated by a lofty but unobtrusive religious sentiment, and makes a good American feel renewed thankfulness that he does not live in a land where the laws of caste are so rigid as to choke human feeling if not manifested according to the methods enjoined by rigid class distinctions.

Praise. By Mark Guy Pearse. Jennings & Pye: Cincinnati. Price, 25 cents.

A series of meditations on the 103d Psalm. They are not mere expressions of ecstasies or fleeting sentiment, but deal with a wide range of practical benefits for which any person can utter praise. The book is highly devotional, and is designed for the quiet hour. It is one of the series of "Little Books on Devotion," by Jennings & Pye, which have become so deservedly popular.

Five Little Peppers Abroad. By Margaret Sidney. Eight illustrations by Fanny Y. Cory. Lothrop Publishing Co.: Boston. Price, \$1.10.

This very newest of the Pepper stories is just as charming as the other famous books that have preceded it in the series. It takes Mother Pepper — now Mother Fisher — the little doctor — Polly, and Phronsie

Colony Life

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over the seas, with Grandpapa King, Jasper and Parson and Mrs. Henderson. There in new scenes and new experiences the brightness, the wit, the kindness, the keen knowledge of child nature that have made all the Pepper Books so irresistible, are just as conspicuous as they have been in the Pepper stories at home.

Homespun. A Study of Simple Folk. By Annie S. Swan (Mrs. Burnett-Smith). E. P. Dutton & Co.: New York. Price, 75 cents.

This is a pathetic and amusing sketch of unconventional home life in a village in the Highlands of Scotland. It is written in dialect, and gives vivid glimpses into an out-of-the-way corner of the world.

Margaret Bowlby. A Romance. By Edgar L. Vincent. Lothrop Publishing Co.: Boston.

Robert Kemp, a young superintendent of mines owned by Captain Bowlby, becomes interested in the welfare of the miners, and resolves to enter politics for the purpose of securing legislation that will force the mine-owners of the State to make better arrangements for the protection of the lives and health of the men who do the mining. He asks his employer for his assistance, which is refused. The Captain calls to his aid a professional politician, and connives with him for the defeat of Robert. During all the counterplay between Robert and his enemies, Margaret Bowlby, the daughter of Captain Bowlby, secretly sides with Robert and turns many things in his favor. Robert is in love with her, but, being poor, he had not even thought of hoping to win her for his wife. The campaign finally results in the election of both Robert and Colonel Bowlby, one as a Representative and the other as a State Senator. Robert's career as candidate and as a member of the legislature brings into sharp contrast the forces for good and evil that are at work in American politics. Margaret is persecuted by an undesirable suitor who is finally forced to leave the country. Finally Robert and Margaret reach an understanding, and all ends well. It is a good story, well told, and teaches that right principles will inevitably prevail if persistently advocated.

Skoot. A Story of Unconventional Goodness. By Cora G. Sadler. Jennings & Pye: Cincinnati. Price, 50 cents.

"Skoot" is a boy of the slums who has a good heart and promising talents, but is wayward because of his lack of training and absence of opportunities. He is the devoted champion of Pansy, a little blind girl, whose mother died while she was quite young, and whose stepmother is coarse and brutal. Pansy is discovered by Miss Percy, a deaconess, who interests three young ladies in her welfare. The blind girl soon exerts a very helpful influ-



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ence over her new friends, who were Christians but who had become very indifferent about religious life or work. Eventually Pansy's health fails and the doctor says she must die. In her last days she calls constantly for Skoot. It is a good story for the Sunday-school or young people's library.

The Bale Marked Circle X. By George Cary Eggleston. Lothrop Publishing Co.: Boston. Price, \$1.20.

The writer of this book needs no introduction to his young readers, and this story will be found to be one of the most stirring. Three boys in the Confederate service are sent to run the blockade in a small sloop, taking a bale of cotton holding valuable documents from Charleston to the Bahamas. They succeed, picking up on the way a wounded Federal soldier. Encountering a storm, they pass through it safely, only to be capsized by a squall near one of the outer Bahamas. They swim ashore with the precious bale and soon their water-logged boat comes drifting into a small bay near them. They right her, refit her, and deliver the bale safely. The book is full of practical information that most boys will enjoy as much as the accounts of daring deeds which abound.

The Errand Boy of Andrew Jackson. A War Story of 1814. By W. G. Stoddard. Lothrop Publishing Company: Boston. Price, \$1.

Dan, a Tennessee lad of sixteen, goes to help General Jackson defend the Mississippi River in the War of 1812. He is brave and discreet, and so conducts himself when sent as messenger on some delicate and dangerous missions, displaying such courage and shrewdness, that General Jackson exclaims: "God bless the boys of America!" The book is spirited and well written, and teaches an excellent lesson in simple bravery and true manliness as well as patriotism to the boys of this generation.

and the Education Bill," will be read with deep interest. "Education in Egypt" is discussed by R. Fitzroy Bell. Tom Mann contributes a paper on "Conditions of Labor in New Zealand," and Percy F. Rowland writes on "The Beginnings of an Australian National Character." Among the other papers is one on "The Development of the Airship," by Rev. John M. Bacon. (Leonard Scott Publication Co.: New York.)

— A finely engraved portrait of the late Prof. A. B. Davidson, LL. D., appears as the frontispiece of the *Biblical World* for September. The accompanying biographical sketch is by Prof. George Adam Smith, D. D., LL. D. We note with appreciation the editorial article on "The Larger Meaning of Biblical Study," in which Bible students are urged to approach the Scriptures in the spirit of the twentieth century in place of with the spirit of the sixteenth century. Shaler Mathews continues his discussion of the "Social Teaching of Paul," this month treating "Wealth and the State." Herbert W. Gates contributes a very meritorious article on "The Consecration of the Teacher." (University of Chicago Press.)

— There is a very full editorial discussion of "The Nonconformists and the Education Bill," in the *Contemporary Review* for September, which will greatly interest all students of that troublesome question. The other contributions include: "Paul Bourget, Preacher," Hannah Lynch; "Dr. Fairbairn on the Philosophy of Christianity," Prof. Orr; "What is to be the Language of South Africa?" Alfred A. McCullagh; "Immortality (III): From the Philosophic Standpoint," Emma Marie Caillard; "The Municipal Theatre," Charles Charrington. (Leonard Scott Publication Co.: New York.)

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The Worcester Religious Conference

REV. JAMES MUDGE, D. D.

A few words regarding this Conference seem to be in order, to encourage and stimulate the holding of similar gatherings at other points. Since circumstances have made it practically impossible to do very much for the quickening and deepening of the spiritual life at the sessions of our Annual Conferences, which are for business chiefly; and since even at our camp-meetings pastors have so much to do for others that their own personal experience gets too little attention, what remains but that there should be special gatherings devoted to this one purpose — to get nearer to God? The truly magnificent success of the meeting held at Laurel St. Methodist Episcopal Church, Worcester, Sept. 22-24, ought to lead to many others, for it shows what can be done with proper management.

Very much, of course, depends upon the leader. We were exceedingly favored at Worcester in having with us the venerable but vigorous Rev. Benjamin M. Adams, so long one of the leaders of the New York East Conference, now pastor at Bethel, Conn. Although not a great way from eighty, he has taken such excellent care of his body, both by keeping it filled with the Spirit and by compelling it to observe the divinely established laws of health, that he is still in prime condition for large usefulness. His fifty-five years in the ministry supply him with such a fund of experience as no younger man can possibly command. He is original in statement, genial in disposition, fervent in spirit, and exceptionally gifted with common sense. It was very largely due to his excellent guidance that such a heavenly atmosphere pervaded the meeting and that such good results can be recorded.

No less than sixty preachers were present, which shows that the committee in charge made no mistake in supposing that there was a very considerable demand for such a gathering. The committee was appointed by the Worcester Preachers' Meeting, and consisted of its officers together with the presiding elder of the district. Happily all were of one mind, nor was there the slightest jar or difference of opinion in the arrangements or proceedings from beginning to end. The meeting was not for controversy, but for devotion, being conducted strictly on the lines (and in the main by the same persons) of the Society for Spiritual Research, which for the past six years has done much good by its monthly meetings in Boston. The principal topics for papers and conversations were: "The Presence of God," "The Endowment with Power," "Hindrances to Highest Attainment in Religion," "The Highest Type of Spiritual Experience," "Methods I Have Found Most Effective for Strengthening my Spiritual Life," and "The Fullness of the Spirit." Much time was spent, very profitably, in prayer; and the hearty singing of the best

hymns was a means of marked uplifting. There were seven sessions in all, five of them private, for ministers only, and two, in the evening, open to the public, which did not, however, very largely avail itself of the privilege.

All who were there felt it to be one of the mounts of vision, one of the hills of God, where large revelations were obtained. Some came from a long distance and were abundantly repaid. No one who was there can ever forget it, or cease to be grateful for the great benefit received. Words can tell so little about it that it seems useless to make any attempt at reproducing the Conference on paper. But this much has been written to suggest that steps be taken without delay to see that such gatherings are held at many other points. Arrangements, we believe, are already in progress for one in Boston. Why not at a dozen other places? Will not the work for the coming winter be far more productive and satisfactory if its appointed leaders, the preachers, first tarry for a season in communion with God and obtain a fresh baptism from on high? The Saviour, when on earth, called His disciples occasionally to come apart awhile from the thronging multitudes that He might the better instruct them, and that they might more quietly absorb His teachings and grow strong. Do we not now need just such seasons? Let them be held wherever a suitable leader can be found and sufficient numbers be rallied to make it worth while. The more the better.

Webster, Mass.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Providence District

Old Colony Circuit League held its quarterly session at Hanover, Sept. 15. The report for the quarter showed renewed interest in the various chapters represented. The address of the evening was given by Rev. C. H. Williams, of Cambridge. Of the large number who listened to this inspiring address, surely many formed firm resolutions to press onward in spite of obstacles. At the close of the program and election of officers, a social hour was greatly enjoyed by all present. East Weymouth, East Braintree, Rockland (Hatherly and Centre), West Abington and Hanover were all represented by large delegations of Leaguers. Hatherly, having the largest number of delegates, received the banner. Twenty-two were present from that chapter. Rev. I. W. LeBaron was elected president, Mr. Dana F. Smith, secretary, and Mr. Irving Belcher, treasurer. The circuit will meet at Hingham the next quarter.

New Bedford District

Provincetown Centenary Church. — The pastor, Rev. L. H. Massey, has recently returned from a vacation trip of three weeks to the home of his parents in Tennessee. While there he preached in the Methodist Episcopal Church and the Methodist Episcopal Church, South, in the city of Knoxville. His people gladly welcomed him upon his return.

Truro. — Beginning with the first Sunday in October, Rev. O. H. Green will have charge of this church, the pulpit of which was made vacant by the departure of the former pastor, Rev. L. G. Gunn, who, with his wife, takes up educational work in Miallaleu Seminary, Kinsey, Alabama.

West Dennis. — Special exercises in memory of the late President McKinley were introduced into the Sunday-school on Sunday, Sept. 14. The pastor, Rev. C. W. Ruoff, is attracting good congregations to the church.

Sandwich. — The pastor of this church, Rev. W. D. Wilkinson, is soon to visit Boston to receive treatment from a specialist with the hope of finding relief from physical disabilities of long standing. Anticipating inevitable needs, his friends in the town, irrespective of church relations, sent a representative to the parsonage a few evenings since to carry a roll of bank-bills amounting to \$50, with the message that there is "more to follow." It is rumored, too, that the pastor's bicycle, which was stolen a few weeks ago, will be replaced without charge to him. The spiritual condition of the church is

promising, and the pastor and people are looking for times of refreshing.

Taunton Social Union. — The autumn meeting was held in the vestries of First Church on the evening of Sept. 15. A goodly company was present. An excellent supper was furnished by the Ladies' Aid Society of First Church. After supper the president, J. F. Montgomery, took the chair and conducted the literary and musical exercises of the evening. Several choice vocal selections were rendered by Mrs. Grout, the soprano soloist of First Church. The secretary of the Social Union, Mrs. L. B. West, gave an excellent *resume* of the news of the world and especially of local Methodism, covering the period since the previous meeting. The recently appointed presiding elder of New Bedford District, Rev. W. I. Ward, who was present by invitation, was introduced and spoke briefly. The chief guest of the evening was Dr. F. H. Knight, president of New Orleans University. He interested and instructed the company by giving an address on "Down in Dixie."

Yarmouth Camp-meeting Association. — The annual meeting of the board of managers was held, Sept. 25, in Middleboro. The president, Rev. S. O. Benton, D. D., tendered his resignation, and Rev. W. I. Ward, presiding elder of New Bedford District, was chosen to succeed him. This action made the office of secretary vacant, and it was filled by the election of Rev. L. G. Horton, of New Bedford. The treasurer's report showed a small balance in the treasury. Isaiah Snow, of Truro, was re-elected agent. Plans for the season of 1903 were started. The plan of holding the meeting for a period of twelve days seemed to work well this year, and will be repeated next summer.

IRVING.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — Rev. O. R. Miller, assistant secretary of the Reform Bureau at Washington, delivered an interesting and stirring address on the dangers that beset boys, and dwelt upon other features of the work now being carried forward by his department.

Next Monday, Oct. 6, "Vacation Experiences" will be given by Revs. Dillon Bronson, H. P. Rankin and E. H. Hughes.

Boston District

Winthrop Street, Roxbury. — During the summer this church has undergone extensive re-

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pairs. The vestry has been frescoed and newly carpeted, the audience-room has received a new carpet, new cushions for the pews, and new frescoing for the walls. For these and other improvements \$2,000 has been expended.

Dorchester, First Church. — Last Sabbath was Rally Day for both church and Sunday-school. The audience-room was brilliantly decorated with autumn foliage and flowers. The congregation was large and enthusiastic. The whole Sunday-school assembled in the audience-room. The exercises were very interesting, especially those by the primary department, under the direction of their superintendent, Mrs. Horace Plummer. The guest of the church and Sunday-school was Rev. T. Corwin Watkins, D. D., a former pastor, who preached at the morning service and addressed the school. The pastor, Rev. C. W. Holden, has a large place in the hearts of all, both old and young. At the third quarterly conference he was unanimously invited to return for the fourth year.

Cambridge District

Broadway, Somerville. — Sunday, Sept. 28, was Rally Day at this church. Large congregations were in attendance at all the services. At 10.30 A. M., the pastor, Rev. N. B. Fisk, preached an appropriate sermon on "Our Text-Book." The superintendent, E. F. Stone, at the Sunday-school announced that the present membership is 350, and that the largest attendance in the history of the school was present. Dr. Wesley T. Lee reviewed the quarter's lessons in a masterly way, by the help of the blackboard. Addresses were made by Mr. Stone and the pastor. Rev. A. S. Gregg addressed the Epworth League at 5.45, and the pastor preached a forceful sermon at 7 P. M., his subject being, "What the Church Expects from the Young People." The outlook for the winter's work in this church is very promising.

Natick. — Rally Day was observed last Sunday. The departments of the Sunday-school all met in the audience-room. The superintendent, Mr. C. H. Moody, delivered the address of welcome. The following themes were discussed in a very interesting and helpful way: "Co-operation of the Parents and the Sunday-school;" "Co-operation of Epworth League and Sunday-school." Mr. Louis Whipple, a student in Boston University Law School, and Miss Ethel Moody, a student at Wellesley College, spoke on "The Significance of the Tabernacle."

Cambridge District League Convention was held at Immanuel Church, Waltham, Sept. 25. The afternoon opened by a devotional service held by Rev. L. W. Staples, of Asbury Temple, Waltham. Welcome was given by Mr. D. E. Perkins, president of Immanuel League, and the response by Mr. William Cutler, president of the convention. The address of the afternoon was given by Rev. H. D. Deetz, of Haverhill, on "Wendell Phillips." At 4 o'clock the department sessions opened. The Spiritual department was presided over by Rev. Alexander Dight, the Mercy and Help by Rev. Wilbur N. Mason, the Literary by Miss Emma Daggett, the social by Rev. Liverus H. Dorchester, and the Junior League by Mrs. L. W. Staples. Following this was the social hour and supper. At 7.15 a love-feast was held, conducted by Presiding Elder Mansfield. The address of the evening was given by the president of the First General Conference District League, Rev. Franklin Hamilton, on "Methodism." Excellent music was enjoyed, and the session closed, after one of the best attended and most successful conferences of Cambridge District Epworth League.

Townsend. — The pastor of this church, Rev. J. H. E. Rickard, spent his vacation in St. John, N. B., and while away an old pastor, Rev. J. Peterson, filled the pulpit with great acceptability. On Mr. Rickard's return, his class planned and carried through a very pleasing reception. The vestry was fitted up with tables, etc., for the occasion and a pleasant evening was spent in games, readings, and songs. The church is prospering. Beside putting in the electric lights, which cost \$110, about \$50 worth of improvements have been put on the parson-

age, which makes it one of the best parsonages on the district. The Epworth League has bought a new piano, and there is serious talk of putting in a new pipe organ. The services are all well attended, especially the class and prayer-meetings. The Sunday-school and Epworth League are planning for a big day Rally Sunday.

First General Conference District and to our own Boston District in securing such representative men to fill such responsible positions. We pledge them our hearty support.

MARGARET A. NICHOLS,
Sec. Boston Dist. E. L.

Springfield District

Zion's Herald. — The appeal recently sent out by the editor and publisher of ZION'S HERALD to the pastors of the six patronizing Conferences is not only timely, but is worthy the careful consideration of every pastor. No pastor can fail to appreciate the fact that the office-bearers and members of our churches, who are constant readers of one or more of our church papers, are, other things being equal, the most appreciative listeners, the most consecrated and intelligent workers, and the most generous givers we have. How greatly the usefulness of our membership would be enhanced by a thorough knowledge, through our press, of our vast enterprises at home and abroad, is somewhat problematical, but it is safe to say many fold. The offer of the HERALD for fifteen months for the price of one year's subscription ought to

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result in a largely-increased subscription list. This is the time when our people plan their reading for the fall and winter. They ought to read ZION'S HERALD. Let every pastor on the district strike a blow now while the iron is hot.

Springfield, Grace Church. — Reference was made last week to the awakening activities of Grace Church. Mention should also be made of the attractive and suggestive souvenir program that appeared therewith. The program consisted of a six-page folder bearing on the outside in the centre a pen sketch of the church with the motto, "Rally Day at Grace Church, Sept. 21, 1902." On the right hand were the names of the officers of the Bible school, and on the left the names of its teachers. The program outlines the work for three weeks, beginning with Sept. 14 and concluding with the communion service on the evening of Oct. 5. Among other items of interest that appear are the following: Bible School Board luncheon on Wednesday evening, Sept. 17; "Kaffee Klatsch" on the following Wednesday evening — a luncheon given by the pastor and office-bearers of the church to all hands, especially to the stranger; "Strangers' Welcome Service," Sunday morning, Sept. 28; "Church Home Service," with roll-call of members, at 7 o'clock, and a service for the "older people" on the morning of Oct. 5. These special services and gatherings, together with an Epworth League rally, a general class rally, and a prayer-meeting rally, constitute some of the tangible features of the great awakening at Grace Church. May it also be accompanied with the outpouring of the Holy Spirit upon all the people!

Springfield, Asbury. — The pastor, Rev. H. L. Wriston, has organized a young people's Bible class which is to meet on twelve successive Friday evenings and study the Book of Acts inductively. The text-book to be used is that of Prof. Clyde W. Votaw, of the Chicago University.

Westfield. — The Epworth League pledge of \$1,000 toward the church indebtedness is being secured. They already have \$450 of it in hand, and expect to pay off \$500 of the whole amount by the first of the new year.

Chester. — The pastor, Rev. Geo. H. Rogers, has been holding open-air preaching services on Sunday afternoons during the summer which have been of value to the church and commun-

nity. On Sept. 14 three adults requested prayers and professed conversion, and on Sept. 21 another adult started. Among the converts are two men who were hardened sinners, but have become new men in Christ Jesus.

F. M. E.

MAINE CONFERENCE

Augusta District

Rumford Falls. — It was our privilege to spend a Sunday with this people recently, and we were delighted to find things in such a harmonious and prosperous condition. Rev. George A. Martin and wife began labors on this charge the first Sunday in July, a few days after their marriage. Upon their arrival, July 3, they were met at the train by Hon. Waldo Pettingill and John E. Stevens, and taken in a carriage to the parsonage, where they were received by Mrs. Pettingill and Mrs. Day. The parsonage had been put in splendid condition before their coming, over \$100 being laid out in painting, papering, and carpeting, and providing door and window screens throughout the house. The evening of their arrival a reception was tendered Mr. and Mrs. Martin in the church, a large number being present. Mr. Martin adapts himself to the work like a veteran minister, taking up the duties with a good deal of courage and perseverance. Already in two months he has made one hundred pastoral calls and the people are delighted with this branch of church work. Nothing but praise is sung of this young minister and his wife. Certainly the work has opened auspiciously. The pastor is getting hold of the young people, and the Epworth League is putting on new life. The Sunday-school, under the management of the efficient superintendent, Mr. J. E. Stephens, is showing marked interest. It nearly reached the one hundred mark in the vacation season; and when the absentees have returned, no doubt it will be more than that. A kindergarten has been organized with forty members, and is flourishing under the leadership of Mrs. Dr. Wheat. Dr. Wheat is working the Epworth League on social and spiritual lines, and the progress which he is making is proof that he is the right man to preside over this body of young people. A Ladies' Aid Society is another helper which has been recently brought into existence, and promises to be a valuable aid in church work. A good choir has been formed, and it is the intention of the music committee to soon put in an orchestra of several pieces. Recently 4 have been received by letter and 1 baptized. All bills are paid to date. Even the presiding elder received his full claim of \$60 at the second visit. As Dr. Ladd says, "a good example for others to do likewise." The outlook for pastor and people is very encouraging.

Mt. Vernon and Vienna. — Rev. Cyrus Purinton and wife are much in evidence in the work and among this people. No complaints are heard from pastor or church. Church services are well attended and the religious interest is fairly good. It was a great pleasure to us to spend a Sunday here as we did recently, for the music is such at Mt. Vernon that we feel like saying with Peter, "Lord, it is good to be here." No country church can have better, and no city church on the district has much better, if any. The choir consists of two sopranos, two altos, one tenor and one bass, assisted by an orchestra composed of two violins, a bass viol, cornet and an organ. In this combination is a male quartet that would do credit to any church. The music is inspiring and helpful, and to one who is passionately fond of good music it is a soul uplift. No wonder that Mr. Purinton is contented and happy with such music and such people as he has on this charge! No better people are to be found on any charge than here. At both parts the work is going well and pleasantly. More report of Vienna in our next.

Rumford Centre. — This charge is being cared for by Rev. W. E. Purinton, who has done excellent work here, but at the present time is somewhat hindered by impaired health from overwork; his many friends, however, are hoping that ere long he will be in his usual health. We think that, with a little rest and care, he may be again restored to working strength. The work has prospered greatly on this charge under his unwearied labors. He lives among a faithful and kind-hearted people, who are very sorry for his temporary break in health. The religious interest seems to hold its own,

and church attendance is fully as good as the past year. May the good Lord restore Mr. Purinton to health, and give him great victory in the Master's work during the coming fall and winter!

Zion's Herald. — We wish to call the attention of every pastor to the fact that now is the time to begin the canvass for our own church paper. Give the people at once the opportunity of possessing the best religious paper in New England, and get the benefit of the special offer — fifteen months for one year's subscription. We are more than anxious to see a permanent increase of subscribers for ZION'S HERALD. It is true that many of the officials in our church do not take this paper. This ought not to be so. We feel that it is the reasonable service that every official member owes to himself, his family and the church, to be a yearly subscriber and reader of our own church paper. Then again our church paper should be in every Methodist family, and every Methodist pastor is a duly authorized agent. Pastors, do be loyal to every trust committed to your care! We trust you will feel it a duty and a pleasure to preach to your people about this paper, and endeavor to convince them of the importance of having ZION'S HERALD in their homes. C. A. S.

EAST MAINE CONFERENCE

Bucksport District

Stonington and South Deer Isle. — We have drawn the "lucky number" again — as to weather — in visiting these island churches. Rev. R. A. Bolt has spent the summer here for us, with excellent results. We are sorry that he is not able to finish the Conference year with this people. He goes to school now, and we want another good man for this charge. Good congregations greeted us at both points, and bills are paid to date.

Swan's Island. — A charming sail, partly by moonlight, brought us to this charge. Rev. Joseph Jackson had preceded us here some three weeks to supply for a time, and had things well in hand at our coming. Sixty-six pastoral calls and much other work had filled the church the Sunday before, and a fine congregation gathered for us on a week-night evening. Here, too, bills are being paid promptly, with over \$70 in the treasury. They hope to advance the salary and retain Mr. Jackson. Oh, for a few more laymen like Mr. H. E. Stadley, of Swan's Island!

Gott's Island. — We shipped from Swan's Island, Wednesday morning, for Gott's Island. It was a most delightful sail. Our lobster smack was constantly in sight of a score of like crafts; and small wooden buoys, attached to lobster traps, were bobbing into view all the way. What an army of men depend upon the sea for a living and for luxury! A small company of choice souls listened to us at Gott's in the evening, and said, "Come again." Thursday morning Mr. E. N. Moore set us off the island in a small skiff, by use of a sail. We could but contrast our last trip across here, rowing in a pouring rain and dense fog, with this charming passage.

West Tremont. — Rev. A. B. Thompson, the pastor here, insisted that we should lecture here (instead of preaching) for the benefit of the new church. We had not the lecture with us, nor had we seen it for nearly a year, but we consented to give what we could gather of it, on condition that he take the risk, keep the mob away from us after the lecture was over, and see us safely out of town — all of which he carried out, on his part, admirably.

Southwest Harbor. — At this point we drove out some two miles and called on Rev. O. H. Fernald, now laid by and living at the old family homestead. We found him spading in the garden. His interest in the church is manifestly still intense. We went to the house, were

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THE LAST THE BEST TAKE IT IN

requested to have a prayer, and left him and Mrs. Fernald, standing side by side, bidding us Godspeed in our work. In the evening we preached and held the second quarterly conference. Rev. Harry Hill is well settled in his very pretty parsonage home and is looking for a gracious work in the church now that the diverting influences of the summer are over.

Bar Harbor. — On arriving here we found that the pastor, Rev. S. L. Hanscom, had "got left" at Rockland, so the quarterly conference, two preaching services, a Sunday-school class and a wedding were awaiting us, to all of which we gave careful attention. Rev. S. L. Hanscom has been in the political field — running for county sheriff — and thus far has run well. A recount will probably be called for, and he is likely to receive credit for votes enough to elect him. Prohibition shall prohibit. A few more parson-sheriffs, and some one will begin to take a hint.

FRANK LESLIE.

NEW HAMPSHIRE CONFERENCE

Dover District

Smithtown. — A little daughter, Doris, has come into the home of Rev. and Mrs. B. P. Wilkins. Congratulations are extended. The sweet influence of the child life is a benediction to earth, for "of such is the kingdom of heaven."

North Wakefield and East Walpole. — Rev. Dana Cotton, who has been laid aside from active duties for several weeks, has so far recovered as to be able to take up again his regular work. In sickness, as in health, the Lord has been with him.

Haverhill, First Church. — A Sunday morning prayer-meeting has been organized, which strikes the keynote of salvation for the day and week. The people love to pray, and God loves to have them. The class-meetings, as we might expect, are spiritual and well attended. Sinners are inquiring for the "old paths." Pastor Danforth knows right well how to lead them into the ways of the kingdom. May the "old First Church" be a storm-centre of spiritual power that shall startle the city, "killing and making alive again!"

Haverhill, Grace Church. — Church attendance has been good during the summer, and the work for the fall opens well. The pastor, Rev. H. D. Deetz, is planning for an advance, and the people are ready to support him in his efforts. There are great possibilities for this society, which we believe will be realized in the name of the Lord.

Haverhill, Third Church. — Rev. John T. Hooper is a very busy man in the work of the Lord. Revival fires are ever burning on the altars of his church. He expects results, and is not disappointed. May the measure of his faith take in a multitude of souls! The Master sees His weary toilers, and says today, as of old, "Cast your net on the right side of the ship." Obey, and gather in!

Merrimacport. — One has recently been received on probation. Fifty copies of "Songs of the Century" have been purchased. Rev. C. M. Dockrill spent his vacation at Hampton Beach and Manchester. He preached one Sabbath at Grace Church, Haverhill; and at First Church, Manchester, he preached the "Old Home" sermon.

Danville. — At North and South Danville, Rev. R. Kenney is the regular supply, preaching two Sabbaths each month, one Sabbath in four weeks for each place. The people are largely Free Baptists, with a small Methodist element. They live happily together and are shepherded by a resident Baptist pastor. Mr. Kenney is a student in Boston. His preaching gives excellent satisfaction.

Kingston. — The grounds about the parsonage have been very tastefully laid out. In front of the church has been placed a fine granite horse-block, between which and the entrance the pastor has made a substantial brick walk. Rev.

A. B. Rowell is enjoying his work. He seems to be fully restored to health.

Salisbury. — A very pretty wedding took place in the old church at Salisbury, Wednesday afternoon, Sept. 17, the contracting parties being Miss Alice, daughter of Dr. and Mrs. Jacob F. Spalding, and Maximilian J. De Rochement, of New York. The ceremony was performed by Dr. Spalding, assisted by Rev. C. W. Taylor and Rev. G. A. McLucas. The church was beautifully decorated with ferns, potted plants and cut flowers. After the ceremony the wedding party was driven to the home of the bride's parents, where a charming garden party was held and refreshments were served. The presents were many and beautiful. Distinguished guests were present from Newburyport, Londonderry, Cambridge, Manchester, Newmarket, Brooklyn, New York, Augusta, Me., and Norfolk, Va.

EMERSON.

VERMONT CONFERENCE

Montpelier District

Montpelier Seminary. — The term has opened with a larger number in the dormitories than at any time before for eleven years. The total registration at present is upwards of 200, and is still increasing. The class of new students coming is such as to delight the teachers and friends. An unusually large number are taking studies in the academic course and many are looking toward college. A new Remington typewriter, two new pianos and much furniture have been added to the equipment. The banquet of the Young Alumni, Monday evening, Sept. 15, was a great success, and 217 sat down at the tables. Miss Chapin, the new preceptress, has made a happy impression as a talented artist, a tactful disciplinarian, and an earnest Christian worker. The other new teachers seem to have been well chosen. Best of all, an earnest religious interest prevails, and at least a dozen of the students, including two in the senior class, have started in the Christian life. The Christian Associations and their officers, the teachers, Pastor Willman, Rev. W. O. Allen, of Springfield, and Miss Elizabeth Wiles, of Boston, have shared in this glorious work. Pray for the school.

Springfield is enjoying a season of quiet prosperity. The pastor's salary has been advanced \$100. Current expenses have been met in full at the end of each month this year. Mr. Jackson, a graduate of the New England Conservatory of Music, has been secured as organist. This gives Mr. W. W. Slack, the musical director, much-needed assistance, and makes possible a fuller utilization of his splendid ability as soloist and director. Formerly he played as well as directed. The Ladies' Aid Society painted the parsonage in the early summer, and contemplate other improvements on the church property. At the three communions since Conference 14 have been received in full by the pastor, Rev. W. O. Allen. The music committee is planning for an oratorio in November.

Gaysville and Bethel Lympus. — Recently 1 has been received on probation, and 2 by letter.

Bethel. — Rev. J. W. Miller, who also serves this charge, has received 2 on probation and 1 from probation to full membership. It is the joy of the pastor's heart that this church has ever been evangelistic. Starting seven years ago with four Methodists, the work has grown until now we have 45 members and 10 probationers.

Pittsfield. — Two persons have been received into full membership by Pastor Roberts.

South Londonderry. — One person has recently been received by letter on this charge.

Athens. — The work of repairing the church, begun last year, has been carried on this summer. The vestry has been completed, and now a room of ample size and great

Cruel Methods

Of Treating Piles and Rectal Diseases

The old methods of treating piles by the knife, by ligature or dilatation, besides causing intense pain and frequently collapse and death, are now known to be worse than useless as far as actually curing the trouble is concerned.

Derangement of the liver and other internal organs, as well as constipation, often causes piles, and it is a mistake to treat it as a purely local disease; this is the reason why salves and ointments have so little effect, and the widespread success of the Pyramid Pile Cure has demonstrated it.

The Pyramid Pile Cure is not a salve nor ointment, but is in suppository form, which is applied at night, absorbed into the sensitive rectal membrane, and acts both as a local and constitutional treatment, and in cases of many years' standing has made thousands of permanent cures.

Many pile sufferers who have undergone surgical operations without relief or cure have been surprised by results from a few weeks' treatment with the Pyramid suppository.

The relief from pain is so immediate that patients sometimes imagine that the Pyramid contains opiates or cocaine, but such is not the case; it is guaranteed absolutely free from any injurious drug.

The cure is the result of the healing oils and astringent properties of the remedy, which cause the little tumors and congested blood vessels to contract, and a natural circulation is established.

All druggists sell the Pyramid Pile Cure at 50 cents for full-sized package.

A little book on cause and cure of piles mailed free by addressing Pyramid Drug Co., Marshall, Mich.

convenience is available. The main audience-room has been plastered and frescoed and otherwise put in order. All bills are paid as they come due. The young people have provided the funds for decorating the vestry and sheathing the same.

W. M. N.

St. Albans District

Fairfax. — Rev. A. H. Baker gave last week to a lecture tour through Grand Isle County.

Franklin. — This charge continues the work of improvement. "Forward" is their watchword. Five fine maps have been secured for use in the Sunday-school at a cost of \$16. The walks about the church and to the parsonage are being put in good condition. The parsonage roof is to be newly shingled, and new doorsteps, etc., put in. Everything kept in good repair speaks well for the society. One of the first things a stranger notices on entering a village is the church buildings. Two have recently been baptized and received on probation. A prayer-meeting is being held in an out-district with gratifying interest. Pastor Donaldson is an aggressive and successful worker. Still larger gatherings of fruit are confidently expected.

North Hero. — Sept. 14 was observed as Harvest Sunday, and on Monday night the ladies of the church served a harvest supper in the town hall. The menu offered was such as to attract any one with the least shadow of an appetite. Both church and hall were beautiful in their autumnal dress. Seventeen dollars went into the treasury. Pastor Atkinson exchanged with Rev. C. W. Ross, of Grand Isle, Sept. 21. The County Sunday-school Convention meets in our church, Oct. 8.

St. Albans. — Seven persons united with the church on probation, Sept. 7, and 2 by letter. Evangelistic services are to begin Sept. 28, which has been set apart as Decision Day. The pastor is to be assisted for two weeks by Mr. and Mrs. R. Hayes Willis, singing evangelists, from Western New York. The W. F. M. S. held its annual thank-offering meeting, Sept. 17, with Mrs. C. S. Nutter, at the district parsonage. A large number were present, and a very generous sum was contributed for this work. In the evening the Y. W. F. M. S. and friends gathered in the same place. The yearly reports were given, several musical selections rendered, and an interesting address was delivered by Rev. B. O. Campbell, soon to return to South America, descriptive of the work in that field. Mrs. Nutter added some helpful and stimulating words. These societies, under the inspira-

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J. C. Ayer Co.,
Lowell, Mass.

tion and wise generalship of several elect ladies, are doing a great work. They rank among the foremost in New England. The offerings brought in that day amounted to about \$80.

West Enosburg. — On Sept. 17, Mrs. Abbie Stanwood, of St. Albans, and Mr. Charles S. McAllister, of West Enosburg, were united in marriage at high noon, at the home of the bride, by Rev. G. W. Burke, the pastor of the groom, assisted by Rev. W. D. Malcom. They are both well-known Methodists and will have the good wishes of a host of friends.

Montgomery. — Rev. George E. Denel and wife are spending a two weeks' vacation visiting New York city, Old Point Comfort, and in Pennsylvania.

Swanton. — The parsonage here continues to receive additional ornamentation. The last we have heard of is the advent of a daughter, who will, we know, cast a glow of sunshine and gladness over all.

Personal. — Under the caption, "Verdict of the Vermont Election," some things were said that many of us were sorry to read in ZION'S HERALD. It was a recognition for Mr. Clement altogether beyond what the gentleman was entitled to receive. Its announcement of the doom of the prohibitory law was premature, and not very encouraging to its friends. Nor are we at all sure that the chief cause of the large vote for a change is to be traced to the non-enforcement of the law. On the contrary, we are inclined to believe that the more rigid enforcement of the law in the past two or three years has had much to do in bringing about the present state of things. The haters of the law have found in a large portion of the State press a willing channel for the dissemination of slurs and innuendoes, and, holding up any failure that could be twisted out of its true relations, have used it as a club against the law. Then when an opportune time came, the State was stampeded in the interests of a change, many working for it who had no intelligent conception of what was involved. Almost without exception the secular press beyond our borders have made our law a plaything for their jest. It is a cause for sadness when many good people are decoyed into lending their influence to advance the devil's interests.

West Berkshire. — Rev. W. P. Stanley and family have returned to Evanston, Ill., where he will resume his studies in Garrett Biblical Institute.

RUBLIW.

An Adapted Food

for infants is a scientifically prepared cow's milk — just the right percentage of fats and proteids. For forty-five years Borden's Eagle Brand Condensed Milk has been the leading infant food of the world. Use it in tea and coffee.

Although the Post Check Currency bill failed of passage at the last session of Congress, there seems to be no doubt that the measure can succeed in the coming winter if its advocates throughout the country make their desire known to their Congressmen. The plan of having United States money so printed that the bills of small denominations can be converted into checks payable to order at any postoffice is no doubt familiar to most of the people by this time. The scheme is so practicable and so entirely simple, the wonder is that it was not devised and adopted long ago. Congress should at the coming session pass the bill and give the business public the benefit of a really valuable idea.

Epworth Pianos



Sweet, sympathetic, sustained tone that appeals to musicians.

Endorsed by such song-writers as E. O. Excell and Chas. H. Gabriel, and others. Sold at close prices on the direct-from-factory-trial-order plan. No better can be had for the price.

We have just printed a little book "A Satisfactory Piano at a Satisfactory price." It tells how we send pianos on trial, asking no money to be sent us until piano arrives, is found perfect and satisfactory. Free on request. Write to-day. Mention this paper.

WILLIAMS ORGAN & PIANO COMPANY
Methodist Book Concern Building, Chicago

Re-opening at First Church, Bangor

The first sermon preached in Bangor by a Methodist minister was on April 18, 1795. Intermittent services were held for some years following that date, and in 1813 a regular society was formed. A Methodist meeting-house was built in 1828 and dedicated in November of that year by Presiding Elder Charles Baker. Rev. Mark Trafton, a native of Bangor, was one of the converts in 1828. In 1829 the pulpit was supplied by Greenleaf Greely and James Warren.

The pastors since 1847 have been as follows: Nathan D. George, 1847-48; Albert Church, '49; Daniel H. Mansfield, '50-'52; S. F. Wetherbee, '52-'54; R. C. Curtis, '54-'56; L. D. Wardwell, '56-'58; B. F. Tefft, '59-'60; R. B. Curtis, '61; T. J. Robinson, '62-'64; E. F. Hincks, '64; W. O. Holway, '65-'67; J. B. Gould, '67-'69; C. F. Allen, '70-'71; G. R. Palmer, '72-'74; Cyrus Stone, '74-'77; H. W. Bolton, '77-'80; N. G. Axtell, '80-'81; Theodore Gerrish, '82-'84; A. S. Ladd, '85-'86; G. D. Lindsay, '87-'92; J. M. Frost, '92-'96; H. E. Foss '96-'01; R. E. Smith, '01 —

A beautiful and powerful pipe organ has just been placed in the auditorium of the church.

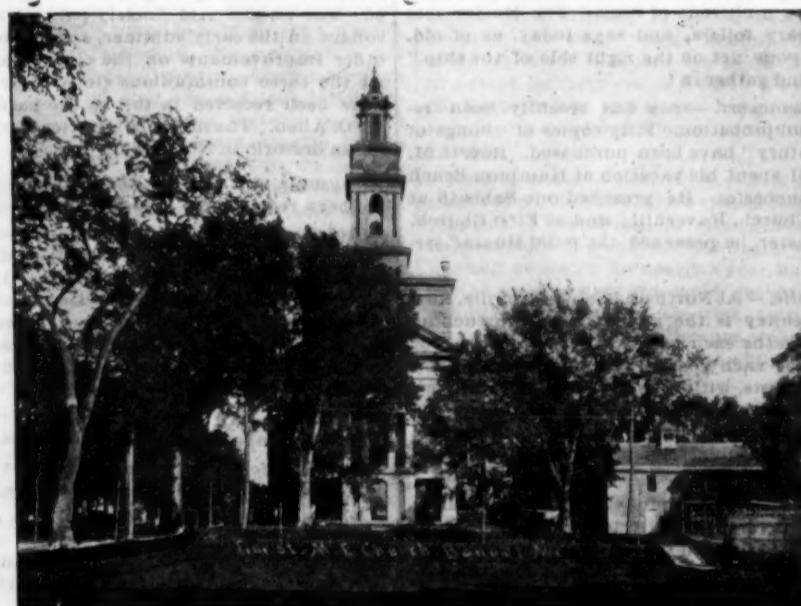


REV. R. E. SMITH

The next year (1830) Bangor became a station by itself, and Elijah Crooker was appointed pastor.

The present brick church was built in 1835-'37 at a cost of \$30,000. It was dedicated Dec. 1st, 1837, by Presiding Elder John B. Husted. In 1846 some of the members of First Church began to hold separate services in the building formerly occupied by First Church. This afterwards became the Second Methodist Church, now Grace Church. In 1860 a parsonage on Essex St. was bequeathed to First Church by Capt. Nathan

It was built by Emmons Howard, of Westfield, Mass. This firm has a reputation for building first-class organs. Mr. Howard received the gold medal at the Pan-American Exposition for the magnificent pipe organ which he placed in the Temple of Music. The new organ has been pronounced by organ experts a very fine instrument from every standpoint. Extensive changes were made in the interior of the church before placing the new organ. An opening was made in the brick wall in the rear of the pulpit, and a recess built for the reception of the organ.



FIRST METHODIST EPISCOPAL CHURCH, BANGOR

W. Chase. In 1871 a new bell was procured for the church. In 1888 the edifice was completely renovated within and without at an expense of \$14,000. Beautiful memorial windows were placed in the church at that time. The ordinary pews were also replaced by modern chairs. Last year the parsonage was thoroughly renovated at an expense of \$800.

The recess is 22 feet high, 18 feet wide, and 9 feet deep. A choir gallery, which will accommodate thirty-seven singers, has been built directly in front of the organ. The organ platform is elevated twenty-four inches above the pulpit platform and a beautiful railing has been constructed at the front of the choir platform. The painters have given the front of the church a

new and fresh appearance. Three front rows of seats have been removed, and part of these seats have been placed in the new choir gallery, the rest in the gallery in the other end of the church. The seating capacity of the church will be as large as formerly. The organ was set up by Mr. H. W. Bolton, one of the finest organ experts in the country. The case is made of quartered sycamore and is rich and beautiful in appearance. The cost of organ, improvements and repairs will be about \$2,000, practically covered by good subscriptions.

The pastor, Rev. R. E. Smith, reported at second quarterly conference 8 received by letter, 2 from probation, and 2 adults and 13 children baptized.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

CHURCH REGISTER

HERALD CALENDAR

Augusta Dist. Min. Asso. at Winthrop, Sept. 29 Oct. 1
Providence Dist. Ep. League annual convention
at First Church, Pawtucket, R. I., Oct. 6
Bucksport Dist. Min. Asso. at Millbridge, Oct. 27-29
Lewiston Dist. Min. Asso. at Mechanic Falls, Oct. 27-29

DEACONESS AID SOCIETY. — A meeting of the New England Deaconess Aid Society will be held on Tuesday, Oct. 7, at 2 p. m., in the Committee Room, 36 Bromfield St. All ladies interested in this movement are invited to attend. The district vice-presidents and delegates from the various churches are especially urged to be present.

S. GERTRUDE MAYO, Sec.

W. F. M. S. — The 33d anniversary of the New England Branch will be held in the Mathewson St. Methodist Episcopal Church, Providence, R. I., Oct. 7-9. On Tuesday, at 10:30 a. m., there will be a meeting of the Branch, Conference and district secretaries. At 2:30 p. m., regular meeting of Executive Board. Miss Mary A. Danforth, of Nagoya, Japan, and Miss Musie Sorabji, of Poona, India, will be present and deliver addresses.

Mrs. Edward Shaw, 24, 332 Benefit St., Providence, R. I., is chairman of the entertainment committee, and will be glad to hear from all delegates desiring entertainment at once; also from any secretaries unable to reach Providence early Tuesday morning, and who desire entertainment for Monday night. A railroad notice was published in full in the HERALD of Sept. 17.

A. W. PHINNEY, Rec. Sec.

How a Woman Paid Her Debts

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer, and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

Are Your Western Holdings in Good Condition?

Is the income satisfactory? Do you want to dispose of your holdings? Give us a description of property, and we will furnish gratis full report of condition and advise whether we can increase revenue; also what price we can obtain for you if put on the market. We have had 18 years' experience in handling Western securities, and will give Eastern or Western bank references. Correspondence solicited.

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CHOICE WINTER APPLES

of all the leading sorts and best keepers carefully selected and put up for family use. Price, \$2.00 per barrel. Delivered to freight depot. Address F. E. GILBERT, Erie, Pa.

W. H. M. S. — The Woman's Home Missionary Society has been assigned the time from 3:30 to 5 o'clock on Friday afternoon, Oct. 24, for the presentation of its work at the First General Missionary Convention of the Methodist Episcopal Church to be held in Cleveland, Ohio, Oct. 21-24. The program will consist of a report by the corresponding secretary, and discussions of Industrial, Oriental and Porto Rican work, and a report on Deaconess work. Mrs. May Leonard Woodruff will lead the singing, and we expect a season of spiritual refreshment.

Mrs. DELIA LATHROP WILLIAMS, Cor. Sec.

REOPENING AT ST. JOHN'S, SOUTH BOSTON. — This church, which has been closed for extensive repairs for a few months, will be reopened, Oct. 5, with a communion service in the morning in charge of the pastor, Rev. Dr. George Skene, and a sermon in the evening by Rev. Charles A. Dinsmore, of the Phillips Congregational Church, his congregation uniting in the service. These two churches have had delightful union services for three months past, and it seems very fitting that the first sermon should be preached in the renovated and beautified audience-room of St. John's Church by the pastor of this sister church. During the week services will be held as follows: Tuesday, Oct. 8, at 7:45 p. m., sermon by Rev. Franklin Hamilton. Wednesday, banquet. Thursday, 7:45 p. m., preaching by Rev. Louis Albert Banks, D. D., of New York. Friday, 7:45 p. m., preaching and consecration service by Presiding Elder W. T. Perrin.

Mechanics Fair, that opened in Boston on Monday, the 22d inst., has proved itself to be all and more than was expected of it. Thousands of visitors have thronged the doors of the Mechanics Building since the opening of this the first fair in four years. Words of pleasure and commendation are due to the wonderful and beautiful exhibits, and to the many forms of entertainment.

Marriages

ROBINSON — BENNETT — In Franklin, Mass., Sept. 25, by Rev. C. H. Hanaford, Edward O. Robinson, of Franklin, and Lizzie M. Bennett, of Medway.

ALLEN — LEIGHTON — At Columbia Falls, Me., Sept. 10, by Rev. O. A. Goodwin, Seth H. Allen and Lucy M. Leighton, both of Columbia Falls.

LOOK — THOMPSON — At Columbia Falls, Me., Sept. 21, by Rev. O. A. Goodwin, John E. Look and Cora L. Thompson, both of Addison, Me.

HAMBLEN — REED — In Tremont, Me., by Rev. A. P. Thompson, Leslie E. Hamblen, of Storington, Me., and Wilda V. Reed, of Tremont.

WEST SCARBORO CENTENNIAL. — This year the Methodist Episcopal Society of West Scarboro (formerly of the New England, but now of the Maine Conference) completes the 100th year of its organization, and is preparing for an appropriate celebration. Centennial exercises begin Oct. 23, and continue four days. Services every afternoon and evening. Bishop Malineau will preach, Thursday, Oct. 23; Friday afternoon will be devoted to addresses by former pastors and a historical paper; Saturday afternoon, ministers from neighboring cities and towns will speak; and on Sunday afternoon, Oct. 26, Presiding Elder Thayer will preach. Every evening there will be a sermon by some visiting minister.

A committee is providing entertainment for all visiting friends. B. & M. R. R. station, Eastern Division, West Scarboro; Western Division, "Pine Point;" electric railroad station, "Dunstan." Trolley cars from Portland and Saco pass the church every half-hour.

J. NIXON, Preacher in Charge.

Most thoughtful men and women who have the welfare of the cause of Christ at heart, must have noticed, in the past few years, the great growth of the "lodge" craze all over our land. People seem bent on joining as many lodges as their time and means will at all allow. And as soon as they are initiated into these new, raw mysteries they become wild with zeal to secure additional new members for the fraternity that has turned their heads. Many Christian people give the fraternity the decided preference over the church; and, indeed, they soon become so infatuated with the curious work of the lodge that they have but little time for the definite work of God's church. They become lodge-crazy.

What a beautiful sight it is to see a man utterly and gloriously dedicated to the service of Jesus Christ and the bettering of the condition of his fellows! He is a free man; indeed, he is the only free man upon the earth. He has found the real secret of

life and joy; and he longs to impart it to others. Whether he be a professional man, or a business man, or laboring man, he has but one master, one pattern, one law. He lives unto Christ. His highest and holiest motive is to please Him; and this motive dignifies his work and glorifies his life. Like master, like servant, like work.

Sent Free for Asking

Liquid Veneer has no equal as a dressing for your piano or furniture. It is equally as good for fine woodwork and hardwood floors, imparting that new, lustrous appearance and finish so much desired. Easily applied with a soft cloth. It is a great and cheap labor-saver. The house-keeper's friend. It will not harm the finest piano or any article, but imparts a beautiful finish wherever used. To quickly introduce this preparation into a million homes, we will send a trial bottle free and prepaid to any reader of ZION'S HERALD. Write at once to the Buffalo Specialty Mfg. Co., Buffalo, N. Y., for a trial bottle of Liquid Veneer. It costs you nothing.

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As ordered by the General Conference, 1896

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of Chicago, Ill.

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Do not wait for present insurance to expire. If now insured, date your applications ahead.

INSURANCE AT ACTUAL COST, UNDER AN EXPERIENCED AND ECONOMIC-
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Absolutely Safe

Profits divided pro rata each year.

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HENRY P. MAGILL, Sec. and Mgr.

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Zion's Herald

Founded, 1823

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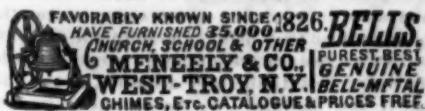
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OBITUARIES

The port of Peace and Perfect Day
Are just across the azure way:
Whoever strikes his earthly tent,
We will not wonder that he went,
We will not say that he has died,
But only gone the other side.

— Benjamin F. Taylor.

Closen. — B. H. Closen was born in Charlestown, R. I., in 1820, and died in South Glastonbury, Conn., July 8, 1902.

Sixty-two years ago Mr. Closen was united in marriage with Miss Della A. Mattson, who, with one son, survives him. Sixty-one years ago he joined the Methodist Episcopal Church. During this time he had held every office in the gift of the church except that of the minister. His Christian life was characterized by strong faith in God. He retained a deep interest in the church of his early choice till the end of his earthly life. The church at South Glastonbury, of which he was a member, holds him in blessed memory and declares that he was a most substantial supporter of its interests in every way. For many years he was a reader of ZION'S HERALD, a paper which he greatly enjoyed. He especially loved the work and worship of the class-meeting and of the Sunday-school, and for years was class-leader and Sunday-school superintendent; but on account of increasing age, he had to forego the pleasure of that work. The end came after a few weeks of sickness, during which time he expressed to his pastor the confidence he had in Christ as his Saviour.

The funeral services were conducted by Rev. W. F. Taylor, a former pastor, at the residence, July 10, and were attended by a number of friends and relatives. The interment was in the cemetery at Glastonbury, where the weary tenement of clay awaits the final trump.

CHARLES SMITH.

Trefethen. — James O. Trefethen was born in Kittery, Me., Aug. 10, 1830, was "born again" in the same town in 1880, and died in the full triumphs of faith in Kittery, Aug. 27, 1902.

As soon as he was converted he connected himself with the Second Methodist Episcopal Church in Kittery, and served faithfully and lovingly as steward and trustee for twenty-two years. For the past nine years he had been a great sufferer, but never lost his courage or his cheerfulness. Kind, tender, genial, thoughtful, he goes out from among us greatly missed, but with this consolation — "Our loss has been his gain."

He leaves a wife, five sons, a brother and sister, a church and a whole community to mourn their loss. May his mantle fall on us! He was one of the best men I ever met — to know him was to love him.

G. C. A.

Clark. — Mrs. Mary A. Clark, wife of the late Amos Clark, was born in Eastport, Maine, in 1817, and died in Milltown, Maine, Aug. 8, 1902.

Married, Sept. 7, 1834, nine children were born to her, three of whom "are not, for God took them;" the six living include four daughters and two sons — one of whom is Chaplain H. H. Clark, U. S. N. — who were all present at the burial service from her home on King St.

Mrs. Clark became a Methodist more than fifty years ago, and had been a faithful and helpful member ever since. Hers was a hopeful spirit, always putting the best construction upon everything, counting every one true till proven false. Her home was the place of rest and encouragement for the preacher and his family, and they always went away feeling that they had received more than they had given. In her neighborhood many a well-filled basket found its way to the poor at her hands, and many rise up and call her "blessed." Her love and care for her church continued till the last, and her "monthly offering" always found way to the plate. ZION'S HERALD has been a constant visitor in her home for more than seventy

years, and this, with other periodicals, of which she was a careful student, made her an intelligent and up-to-date member of the church, cheerfully and lovingly remembering all the benevolences. She was made a life member of the Missionary Society of the Methodist Episcopal Church many years ago; hence her interest in missionary work at home and abroad.

Her last days were made exceedingly happy by the tender care of her children, with whom she took sweet comfort, and for whom she prayed till the last, as she had lived from the first. Happy mother and happy children who hold such relations! Her last hours were calm and peaceful. She said to her pastor only a little before she went away: "It is all right, I am ready." We felt and repeated to her: "Jesus can make a dying bed feel soft as downy pillows are," etc. "Let me die the death of the righteous and let my last end be like [hers]."

M. F. BRIDGHAM.

Matson. — At Windsorville, Conn., Aug. 7, 1902, Zedekiah Matson, aged 71 years.

Mr. Matson had been an active member of the church as long as his health would permit, but for a number of years he had been a great sufferer. His long-expressed wish of rest was at last given him by the death-messenger.

His wife, Emily, who had been a faithful and devoted partner for fifty years, was not long separated from him, she bidding adieu to their doubly-afflicted circle of friends on Aug. 25, at the age of 74 years. "Blessed are the dead who die in the Lord."

G. L. C.

Vittum. — Mrs. Emily Maria Blake Vittum was born in Sandwich, N. H., March 24, 1823, and died at her residence on Plymouth St., Meredith, N. H., on the morning of July 22, 1902.

She was the daughter of Jacob and Sarah Blake, the mother's maiden name being Sarah Whipple. In 1842 she left New Hampshire for Massachusetts, and in 1845 made her permanent residence in Lowell, in that State. In 1861 she married Mr. Nelson Vittum, of Sandwich, N. H., and returned to Sandwich to her new home. While in Lowell she had joined the Worthen St. Methodist Episcopal Church, and became a member of the choir and of the missionary society connected with that church. She was early interested in the benevolences of the church, and was constituted a life member of the Missionary Society.

Her husband dying in 1867, four years later she took up her residence in Meredith, N. H., taking her young son, Charles, with her, to whom she was far more than an ordinary mother, the two living beneath the same roof till death came to call her away. She always sustained a deep interest in the church of her communion, and was a constant subscriber to ZION'S HERALD until her death.

G. I. B.

Gale. — Mrs. Almira Wells Gale passed away at Barre, Vt., Sept. 4, 1902, at the age of 68.

She was born in Plymouth, N. H., and at eleven years of age removed to Elmore, Vt., where she met Mr. Lyman A. Gale, to whom she was afterwards united in marriage. She was always attached to Methodism, becoming a member of the church in early womanhood, and has ever maintained a lively interest in its welfare. Unwavering in the faith, she remained steadfast to the end.

While esteemed by all, Mrs. Gale had to be known in order to be fully appreciated. The longer she was known the better she was loved. It was in the home that her influence was most strongly felt. The fact that all her children, as well as her husband, were earnest Christians, is the best testimony to her life. Though she was always gentle, yet they knew how she felt and respected her wishes. She exemplified practical Christianity. No sooner did she perceive a need than she sought to meet it. Chary in criticism, she was generous in kind words and acts. Amiability and practical benevolence were the chief traits of her character. Although she was an active woman and ruled her house with diligence, yet when illness came she submitted with rare fortitude and patience.

Mr. and Mrs. Gale had three children, one of whom, Dr. Herbert, died more than a year ago. The second son, Edward, is pastor of our church at Island Pond, Vt. Mrs. Mabel Downy, of Jersey City, the only daughter, had the priv-

ilege of ministering to her mother to the end. Mr. Gale and his children have a well-grounded hope of meeting her again whom they have loved and "lost awhile." The services were conducted in the home by her pastor, the writer, and Rev. J. A. Sherburn.

R. F. LOWE.

Leavitt. — Austin E. Leavitt was born in Danvers, Mass., Jan. 25, 1852, and died in Goffstown, N. H., Sept. 8, 1902.

He was married in Boston, March 30, 1888, to Miss Clarinda A. Wakeham, of Dover, N. H., a most devoted and faithful wife, who survives him. He was converted about five years ago under the labors of Rev. Oscar E. Johnson, and at once united with the Methodist Episcopal Church, of which he remained an active and consistent member, serving at times on the official board, until his death. As a foreman in the Regal Shoe Co. of Whitman, he rendered valuable and faithful service for a series of years, commanding always the respect and love of the firm and of those who toiled under him, which fact was attested by the presence at the funeral of his superintendent and his own immediate successor, both of whom carried beautiful floral tributes from the employees. The firm, his church, and Mrs. Leavitt's Sunday-school class also sent choice

What Goes Up

Must Come Down

Nothing is more certain than that the use of so-called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down, and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol will certainly be followed in a few hours by a corresponding depression, to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol and medicines containing it are temporary stimulants, and not in any sense a true tonic. In fact, it is doubtful if any medicine or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do, and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue, but the perfect digestion of the food eaten has *everything* to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, peptones and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peptone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets, which may be found in every drug store, and which contain in pleasant, palatable form the whole some peptone and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity, and insure complete digestion and assimilation.

Stuart's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating, but only the natural digestives.

One of Stuart's Dyspepsia Tablets will digest 1,800 grains of meat, eggs, or other wholesome food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite, in the only way it can be done — by the digestion and assimilation of wholesome food.

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flowers. Like Paul, Mr. Leavitt "fought a good fight," warring continually against evil, and, like Paul, he "finished his course" and "kept the faith," winning at last a glorious victory. He has gone to receive the "crown" promised to God's faithful children.

His body was carried, under charge of his pastor, to Dover, N. H., where all that was mortal of a heroic Christian was laid to rest on Sept. 9, awaiting the resurrection of the just.

H. W. BROWN.

Arnold. — Jarvis B. Arnold was born, Sept. 4, 1822, and died, Sept. 12, 1902.

Mr. Arnold lived most of the years of his long life in the town of Searsport, Maine, where he was respected as an intelligent, honest and upright citizen. In his young manhood he professed saving faith in Christ and became a worthy member of the Methodist Episcopal Church.

A little more than a year ago, having met the sad affliction of total blindness with impaired health, he removed to the pleasant home of his son, W. H. Arnold, in Belfast, Me., where he was tenderly cared for to the last and where the funeral services were conducted by Rev. Mr. Maffitt.

Mr. Arnold leaves, besides a wife who has been an invalid for several years, one daughter, Mrs. J. G. Cunningham, of Franklin, Mass.; two sons, W. H. Arnold, of Belfast, Me., and E. F. Arnold, of Franklin, Mass.; and one sister, the widow of the late Rev. M. D. Mathews, of the East Maine Conference, all of whom accompanied his remains to Searsport for interment.

S. U. M.

Deaconess Training School

The New England Deaconess Training School has had an auspicious opening for the new school year. There are twenty-six young ladies in attendance, nineteen of them being members of the entering class.

The opening exercises were held at 175 Bellevue St., Longwood, Wednesday, Sept. 17. Rev. G. S. Butters, chairman of the Training School committee, presided. Rev. George Whitaker, D. D., read the Scriptures and offered prayer. Instead of an opening address Rev. F. J. McConnell, pastor of the Harvard St. Church, Cambridge, delivered a sermon on "The Prodigality of God." The sermon was full of refreshment and strength, not only for the young ladies, but for all who were present. After the sermon brief remarks were made by Rev. W. T. Perrin, Ph.D., president of the New England Deaconess Association, Rev. Dillon Bronson, pastor St. Mark's Church, Brookline, Miss Oranna F. Harding, superintendent of the Training School, Miss Josephine S. Fisk, superintendent of the Home, Miss A. A. Betts, superintendent of the Hospital, Mr. H. D. Degen, Rev. E. J. Helms, and others. Nearly all of these young women expect to become deaconesses after they have completed their course in the Training School. Some will become deaconess nurses, and others visiting deaconesses.

Miss Harding is entering upon her new work with much zeal, and with the promise of great success. She seems to be especially fitted for the position, and has already won the hearts of the students and the confidence of those who are interested in the school.

Miss Ellen L. Hibbard, at one time superintendent of the Training School, has been elected by the board of managers a resident teacher. The opinion has been expressed by the committee that the school is to have an exceptionally fine corps of instructors. After a few weeks these young ladies will be assigned to churches for practical training in Christian work.

There is a large vegetable and fruit cellar in the Training School building, so that vegetables and fruit sent from the farms or villages can be well cared for and used to great advantage. Such gifts are just as valuable to this work as money, and will be thankfully received. Articles thus sent should be addressed to Miss Ori-

anna F. Harding, 175 Bellevue St., Longwood, Boston, Mass.

"Ask of Me and I Shall Give Thee"

The call of the New England Branch of the Woman's Foreign Missionary Society for a day of prayer to God for a blessing so the close of the financial year might not show a deficit in the treasury, was widely observed. Letters from all parts of New England pledged united supplication, Friday, Sept. 19. On that afternoon a number of the members from Boston and vicinity gathered in the committee room in Wesleyan Building for an hour of prayer. Mrs. Daniel Richards presided, and called on Mrs. William Butler to lead in the petitions. This veteran missionary was reminded of the day when, thirty-three years ago, she met with the little band of women in the Tremont St. Church to organize this society. With the same overflowing sympathy which had animated her at that time, she poured out the longings of her heart to God for the salvation of the millions of His lost sheep, now without a shepherd. Reminding the Almighty of the blessing He had conferred upon the faith of the members of the W. F. M. S. in leading them into paths of blessed service, she plead for a new grace of love and of giving upon the hearts of the women of the church.

Mrs. Mary C. Nind spoke words of counsel in regard to trusting God and claiming the promises which never fail. Other Branches had been in like difficulty, and prayer had brought the money and the workers. Miss Susie Sorabji told some instances of the faithfulness of God to His promises in India, and quoted the words of Rev. F. B. Meyer at the recent convention at Northfield. He said that he had a friend who always signed his letters, "Yours to count on." We need to realize that God's promises are signed, "Yours to count on," and in this assurance we can claim the blessings. Earnest petitions for the missionaries on the field, especially for those in grave danger in China, and for the workers at home, that we might see our privilege and responsibility followed, until the spirit of prayer seemed to come down in wonderful power. Truly it was good to be there, for God was in the place. Faith and devotion were quickened, and every heart felt the uplift. Trust for the holy task committed unto our hands must now be the watchword for the coming year.

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Editorial

[Continued from Page 1256.]

icans. The United States Treasury would be much fuller than it now is if every M. C. who yawns over those speeches which eventually are entombed in the Congressional Record were fined for his presuming physiological activity. How would it do for Congress to impose a fine of a gold eagle for a grimace, and other facial contortions in proportion?

Harvard, Brown, and now Columbia, are seriously defending and practically illustrating in their curricula the idea of a three years' academic course, for the brighter and more ambitious students, at least. This fact has led some wag to suggest that these honored institutions will now be prepared to bestow the "A. B." degree not only *cum laude* but also *cum celeritate*. Without entering into the pros and cons of this much-disputed college course question, it may be enough to say now that the public will in the future, as it has done in the past, demand to know of the brand-new "A. B." whether he be a product of a three-year or a four-year course, what sort of stuff he has in him, and what he can do. Learning, however and whenever attained, is for life. The knowledge obtained at college is not bric-a-brac for the parlor mantel, but represents so many tools for use in the open arena and the broad spreading field. The question after all is not so much how soon a young man gets it, as what he gets and what he does with all his gettings.

It will be seen by our Cincinnati letter, which appears elsewhere, that the Methodists of that city are engaged in raising the "fifty-thousand-dollar guarantee fund" required by the Book Committee of any place which desires to entertain the General Conference. So far as we can learn, Philadelphia, with its 165 churches, its wealthy lay constituency, and its superb halls and incidental accommodations, has an easy lead for the next General Conference, and it seems presumptuous for any ordinary metropolis to attempt to compete with it.

We heartily agree with the *Examiner* of New York in its very wise and practical comment: "A good many devices for the reformation of society — many of them grotesque enough — are ripe in our day, but we have never come across any quite so effectual as the conversion of sinners into saints. That is God's plan, and it cannot be bettered."

The publisher of W. F. M. S. literature, Miss Walden, lays upon our table, fresh from the press, the Society's beautiful "Birthday Prayer Calendar" for 1903. The covers are pale blue, with red lettering, and ornamented with a reproduction of Albrecht Dürer's "Folded Hands." The calendar is printed on fine paper, is pro-

fusely illustrated, and the selections and the information concerning the work will be found very helpful and interesting.

It is not such a bad thing to have to fight against odds, if it makes one a better and stronger fighter, as it generally does.

An estimable lady of Cream Ridge, N. J., celebrated her 102d birthday, Sept. 13. Left a widow many years ago, she took hold of an idle quarry on the farm, lifted a mortgage, and provided comfortably for herself for life. The daily papers also tell us that she is hale and hearty, takes a walk twice a day, and is still consulted about the management of the farm. She declares that she has been blessed to this remarkable degree because she has "always been industrious,

thought and theme to which the great Powers, or at all events the men of biggest brains and largest hearts who largely help to dictate the policy of those Powers, appear to recur with increasing frequency. Let the good work go on. There is room still in the world for a good deal more of brotherliness and of mutual toleration, in the active sympathetic sense in which the Galilean prophet taught toleration.

We once heard a doctor wittily remark: "If people weren't sick once in a while, they could never keep well." Our bodies need occasional layings by for the rest and repair that would never be granted them except in response to the demands of pain and weakness. In like manner our souls need their resting and repairing periods,



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does not worry, and believes the Lord will provide when the individual gets out and "hustles." There is a good deal of practical philosophy in this statement. "Hustling," or the sort of haste that does not make waste, joined with faith that believeth and hopeth all things, does wonders.

One of the subtlest and most depressing of all sorrows is the consciousness of having a heart that is divided in its allegiance. No one can be happy who is not single-hearted.

The strong note of Secretary Hay addressed to the Powers with regard to the oppression of the Jews, in which Roumania, a ward of the signatories to the Treaty of Berlin, has been engaged much to her discredit, and the prompt endorsement of the main positions of that note by Great Britain, go far to show that, as Israel Zangwill observes, there is getting to be, both in theory and practice, such a "branch of justice" as "international ethics." It does seem as though some of the great nations at least were learning that the precepts of the Golden Rule are of rather wider application than the hills of Palestine, and are even capable of being stretched to cover international relations. "Humanity" is a

afflictions, disappointments, trials, things that necessitate those seasons of reflection from which we emerge renewed and readjusted to the providence of God.

God often gives according to the inner need, of which the soul is not at the time conscious. Only later on, when it realizes that its deeper need is satisfied, is the soul ready to acknowledge with gratitude that God was wise as well as loving in His way of answering its prayer.

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